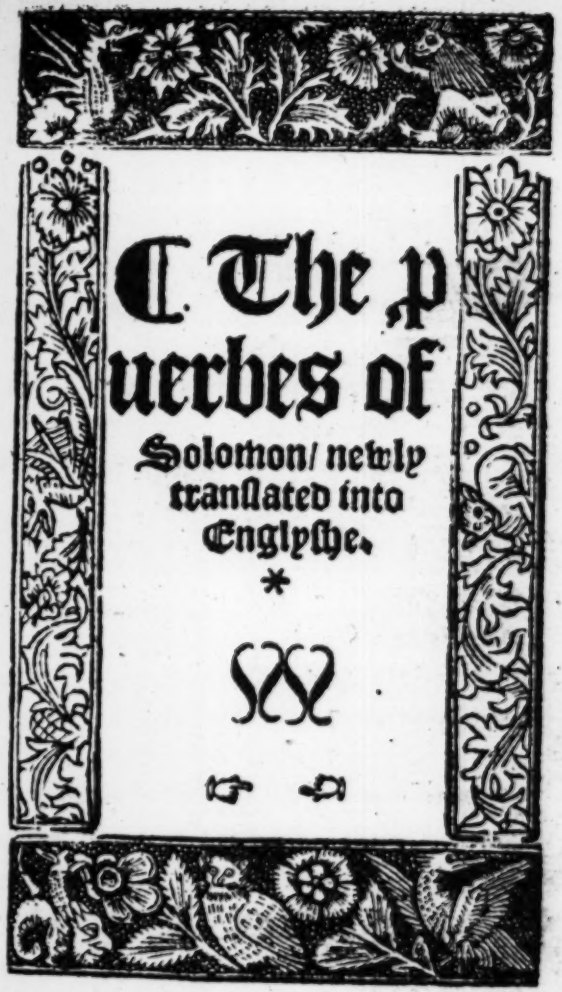
¶ The ꝓuerbes of Solomon/ newly translated into Englyshe.



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SOlomon kynge of Israel the sonne of Dauid wrote certayn sentences: to teache men wysdome/ nourture / vnderstandynge/ prudence/ rightuousnes/ and to do right iugement in deworder: wherby euyn the simple might lerne to be circumspecte/ & very chyldren at these Parables might fetche knowlege & counsell. By herynge/ the wyse wexeth wyser/ & by counsell & example / the prudent getteth experience in to the vnderstandynge of Prouerbes and interpretation of the wyse. The feare of god is the begynnyng of wysdome. Contrary wise. Foles despyse wysedom & erudicion. Here therfore (my chyld) thy fathers discipline / & dispyse nat thy mothers lessons: that the crown might be set vpō thy heed

and the chayne put about thy nec
ke. Sone/ if sinners bid ỹ to any
banket/ folow them nat. If they
say come / go with vs / let vs lay
awayt for blode/ and cõuay our
selues preuely to trappe the inno
cẽt/let vs swalow them vp quik
lyke hell/ & deuowre the perfyt ly
ke a whyrlepit: for thus shall we
fynde great ryches and garnishe
our houses with spoyle: Caste in
thy lot among vs/ and let vs ma
ke a comẽ purse. My sonne/ wal
ke nat with thẽ / but refrayn thy
fete from their wayes / for their
fete rõne vnto myscheyf. In vayn
ne are nettes bente for byrdes be-
fore theyr eyes. For eũ these mẽ
lay awayt among thẽ selues one
for a nother. Neither are their
owne lyues in sauegarde amõge
them selues. These ar the pathes
of

of couetouse men: among whom/ one spare nat the lyfe of another.

¶ A complaynte/ how the prophetes lamente the worlde of god euerywher to be despised.

¶ Wysedome cryeth with out/ & putteth forth hir voyce in the stretes/ she goth before the multytude/ cryeng before the gates/ and she precheth in the cyte. Howe longe at last (ye vnwyse) wyl ye loue folysshnesse/ and ye skorners how long wyll ye delyte in mockynge/ and ye foles/ how longe wyll ye hate knowlege? Take hede vnto my rebuke. Beholde I shall blowe forth my spyrit vpon you/ and shall expowne you my sentence. Whan I called you ye refused it/ & whan I dyd put forthe my hande/ ye wolde nat ones loke at it. All my counselles

ye.

ye despyse/ and my chastisyng ye disdayn. Wherfore I shal laugh you to scorne in youre calampte/ whan sodayne mischef shall cast you vnwars in to gret fere. Thā shall they call vpon me/ & I shall nat here them: they shall seke/ no thinge fyndynge: for they hated knowlege/ & the fere of the lorde they receyued nat. They abhorred my counselles/ and murmured at my nourtoring: wherfore they shall ete the frutes of theyr own workes/ and be cloyed with their owne counseylles. For the pleasures of foles shall be theyr owne destruction: in which pleasures thei being full lytel circumspecte were wonte to be tangled. And vngodly welthines shal make an ende of fooles. But who so euer here me/ shall be safe/ and

in

in a sure reste.

Cap. ii. An exhortation.

SOnne if thou receiuest my wordes/ and layest vp my cõmaundementes at thy hert / to gyue eare vnto wysdome/ apply thy mynde/ & thou shalt well vnderstande: For if thou askest for wysdome/ & call hir vnto the/ If thou sekest hir as thou woldest seke syluer/ & serch for hir lyke as for treasure: thou shalt vnderstãde the fere of the lorde/and know god. For it is god / that gyueth out of his mouth wysdom/knowlege/ & vnderstandynge: he layeth vp helth for the faithfull. He defendeth the pure vpright / and kepeth thẽ that walke in a ryght path / preseruyng the way of the righteous. And thus at last thou shalt vnderstande what is right

tuous-

tuousnes/ iugemēt / & equite and
euery good pathe. If thy hert be
touched with the desire of wysdo
me/ & hast any pleasure in kno w-
lege: this cōsell or thought shal
preserue the/ and vnderstanding
shal kepe the and delyuer the frō
euyll wayes / and from him that
precheth vngodly doctryne / and
from thē that forsake the kynges
high waye & walke in darknesse/
which reioyse in euyll doing and
delyght in shrewde turnes: who-
se wayes ar peruerse / & their pa-
thes slanderouse. Furthermore/
wysedom shall delyuer the from
the straunge woman that setteh
forth hir selfe with swete entyse-
mentes/ forsakinge hir olde hus-
bande/ and forgettynge hir pro-
myse before god/ whose house re-
leth redy to fall/ and her pathe le
deth

deth to hell. And as many as go in vnto hir: shall neuer come out ageyne. Wherfore entre thou in to a good waye and obserue the way of the faithfull: for they shal endure vpon the erthe / & the perfyt in it: the vngodly shalbe plucked out of it / to theyr distructiō: & as many as dispised god shall be vtterly take away. Cap.iii.

MY sonne / forgette nat my lawe / and print my preceptes in thy herte / for they shall prolong thy lyfe / and bringe the in to a blessed rest. And it shalbe dealt with the / mercyfull & faithfully. Hange those lawes aboute thy neeke & write these p̄ceps in the table of thy hert: & thou shalt be in fauour both of god & man. Trust in god with all thy herte: & leane nat vnto thyn owe wytte

what

what so euer thou goste aboute / acknowlege him: & he shal direct thy fete. Be nat wyse i thyn own conceyte. Feare God & retourne from euyll. This shall heale thy lustes & quicken thy body in spirit. knowleg and thanke god for thy substance / ye and that with ỹ fyrste and chefest of all thyne encrese: & so shall thy barnes be full fylled / & thy wyne presses flowe ouer with swet wynes. My sõne refuse nat the nourtoring of god: nether be thou angrye whan he correcketh the: For whõ god loueth / him he chastiseth & delyteth in hi. euen as a father in his own chylde. Blessed is he that findeth wisdome / & getteh vnderstandig for the frute of this man is better than syluer / & his profyte is plentyouser than golde / it is better than

thã precious stones/or any other thing be it neuer so riche. Thys man hath longe lyfe at his right hande/riches/& glory at his lyfte hãde/his wãys ar amiable & happy: this is the tre of lyfe vnto euery mã that it happeneth vnto/ and blessed is he that cã get this wysdome. God hathe layde the foundacio of the erth vpon wyse dome/& hathe buylded heuen by vnderstãding/& by his cõning ỹ depe waters are deuyded/& the cloudes rayne down the dewes. Chylde/fasten thy eyes hitherwarde/lest thou be destitute of ꝓsperous coũsell: these things ministre lyfe to the soule/& grace to thy mouth. Thou shalt walke saf in the way/and thy fote shall nat stomble/whan thou slepest/thou shalte natte be frayde as ofte as

thou

thou goest to bed/thou shalt slepe swetely fearing no sodē cuyl/nor yet the breakyng in of the vngodly: for god shal defēde the & kepe thy fote that thou be nat taken.

¶ Preceptes of charite.

Refuse nat to do good to other men if god hath gyuen the therwith. Say nat to thy neghbour go thy wayes & come againe / to morowe wyll I gyue the: Syth thou mayst euen now helpe him.

Entende no hurte to thy neighbour/ thinking nothinge lesse in the. Stryue nat without a cause with hi that hath nat hurted the. Take no ensample at the vniust/ neither chuse thou his wayes: for god abhoreth suche backslyders / but he is familiar w^t the faithful god swepeth the house of the vngodly with pouerty/ & enrycheth

the

the places of the ryghtuouse/ It is he that scorneth ⁊ hath mercy on the hūble ferers of him. Glory is the heritage of the wise: but foles exalted shall haue a shamefull fall.

Cap. iiii.

HEre (chyldrē) your fathers erudicion/ and apply your mindes to know vnderstādyng: For I shal lay forth good doctrine before you / se that ye forsake nat my lawe: For I was my fathers sonne ⁊ the moste tēdre and dearest beloued amonge my mothers chyldren/ which taught me sayenge: If thou receyuest my doctrine ⁊ kepest my cōmaundemētes thou shalt lyue. Get ẏ wisdom ⁊ vnderstandynge: Forgete nat/ neither go thou frō my wordes: for they shal kepe the if thou forsakest them nat: they shall pre

serue

ſerue the if thou loueſt them. Be
fore all frutes of the wyſe/get the
wyſdome: & be ſydes all thy poſ-
ſeſſions poſſeſſe vnderſtanding:
for if thou ſettes by it/ it ſhall ex-
alte the agene. If thou receyueſt
it/ than ſhall it glorifye/ orne/
and crowne the.

Here ſonne & receiue my worde
that thy lyfe may be lengthened:
into the path of wyſdome/and in
to the kinges high waye ſhall I
lede the: where thou going/ſhalt
nat be deceaſed: nor yet fall whan
thou rōneſt. Endure in my nour
tering & faynte nat/ kepe it dily-
gētly: for it ſhall bryngе the lyfe:
Come nat in the path of ỹ vngod
ly/nether go thou in the way of ỹ
euyl but eſcew it/go nat by it but
turne frō it. For they can nat ſle-
pe vntyll they haue done a myſ-
chef

chek/neither rest they vntyll they haue supplãted / for they lyue wt bred vngraciously goten/ & drinke wine wickedly possessed. The waye of the righteous shyneth as the sõne: which wexeth brighter vnto ỹ myddaye. but the way of the vngodly is lyke ỹ derknes which know nat where thei muste fall. Childe/ take hede vnto my speche/lysten to my wordes/ vpon them fasten thy eyes / & holde thẽ in thy hert: for thei ar lyfe vnto ỹ fynders of them / & holsom vnto euery mã: kepe thy hert dilygẽtly / for fro thence procedeth lyfe. Put a part euyl speche/and slanderouse lyppes lay a waye from the: let nat thy eyes turne here & ther/but loke forth right before ỹ Go thou forth right/let thy wais be streght forth / swarue neither on the

the right nor yet on the left hāde but turne thy fete from euyl. For the wayes on the righthande the lorde approueth / but the wayes of ỹ lefthande ar peruerse/ It is he that directeth thy fete & continueth thy iourney in peace.

Cap. v.

SOnne attēde vnto my wisdom/and gyue eare to my prudēce that thou mayst obserue my coūsel & holde my discipline. The lyppes of an harlot drope honey/ & her necke is softer than oyle: but in conclusion/ she is as bitter as wormwode & as sharpe as a swerde: her fete descende vnto deth/ & her steppes hast thē ito hell. She goth nat ryght in the pathe of lyfe: her fete are strayed abrode which she her selfe se nat. Wherfore dere chylde gyue eare vnto

vnto me/ and swarue nat fro my wordes: flye farre from hir wayes / and come nat ones so nighe as vnto hir dores.

Of Prodigalite.

Giue nat thy goodes to the vngodly/nether cast away thy yerly rentes to the cruell: lest ꝑ wycked be made ryche with thy godes: & thy labours be caried into the houses of the vngodly / & thy selfe afterward made heuy & nedy (whā thy lyuing is wasted) say: wherfore hated I my discipline setting nought by my nourtrig wherfore toke I no hede to my techers/teching me so great goodnes? Than had almaner of vyce almost ouercome me/ whan I be ganne to forme my selfe after the comen multytude.

Of the vse of thyn own goodꝭ.

Drike the waters of thyn own well/ & the ryuers of thyn owne sprynges/ and lette thy fountaynes be dyuyded forthe/ and thyn owne ryuers flow into the stretes/ but be thou thy selfe only the lorde of them: & nat the vngodly parteners with the / for so shall thy welles encrease.

Of wedloke.

Be mery with thy wyfe whom thou marieſt a yonge man/ be as louyng to eche other as is the lo cõde hynde to her fayre harte/ & like the harte agayn vnto his hinde: And let her breſt} écreaſe thy loue towarde her at all tymes / & delyte in her loue continually.

Doctrine againſt vnchaſt liuing.

Wherfore (my ſonne) art thou ſeduced of an harlot & nouriſheſt a nother womã i thy boſome? Wé

nes

nes wayes ar not farre from god des eyes. He consydereth euery mannes path/ the vngodly is taken in his owne snare. He shall dye vnnourtred & vnchastysed/ & his gret folysshalbe his owne destruction.

Cap. vi.

SOnne/ if thou pmysest for another mā/ thou hast bou de thy faith/ thou art holde with thyn owne wordes/ and taken in thyn owne speache. Wherfore se thou lose thy selfe after thou art fallen into a nother mannes handes. Go ronne/ instant thy neighboure/ slepe nat/ wynke nat/ but avoyde thy selfe as dothe the doo from the hunters handes/ or the byrde from the fowlers nette.

Of labour.

Go thy wate (ydle slougherde)

vnto the ampte/and consyder hir
property/that thou maist be wise
which although she hath neither
guide/techer/nor heed: yet puide
she hir fode in somer/& gatherith
togither hir met in harueste. how
longe slougherd wilt thou slepe.
Se/whā wilt thou aryse frō sle-
pe? but a lytell now (thou sayest)
let me slepe/now a lytell more let
me reste / let me yet lye downe a
whyle to slepe. And in the meane
season cometh pouerty vpon the
and oppresseth the lyke a thefe.

Of the authours of cōtencion.
A noughty & a wiked felow that
goth with a shrewde tonge/ and
can fayne a face & goinge/ whose
fyngers ar neuer at rest/ imagy-
nyng euermore mischef in a puer
se mynde: he is the authour of cō
tencion & stryfe. wherfore he shal
be

be ouerthrone with mysery / & all to broken / so that no man maye hele him. These are the sixe thinges ẏ god hateth. And the seuẽth he vtterly abhorreth. A proude countenaũce / A lyeng tonge: handes defyled with innocent blode An hert imaginig wicked cõsels Fete swyfte vnto mischef / a false wytnes / the sower of discorde among brethern. Of adultery.

Sõne obserue thy fathers preceptes / & cast nat awaye thy mothers lawe / bynde thẽ at thy hert & knitte them aboute thy throte / whã thou shalt walke / they shall be thy guyde / whã thou slepest / they shall watche ouer the. And whan thou rysest / speke thẽ forth. For the preceptes ar the cãdell / & the lawe is the lyght / & the nourtoring & chastisyng are the waye

to

to lyke. Remembre these cõmaun demẽtes / that thei mought kepe the frõ a synfulll woman / & from the flatering tonge of an harlot. Se thou be nat inflammed with her beauty / neither let her wanton eyes take the. A morsel of bre de taketh an harlot / & she agayne taketh away the precionse soule of man Lyke as it can nat be / but he must nedes burne his clothes that nourissheth fyre in his bosõ & muste nedes hurte his fete that goth vpon coles. Euen so who so euer goth in vnto another mãnes wyfe & toucheth her he muste nedes be vnclene / It is nat deth for a thefe to steale his meat for honger / for if he be taken / he shall restore aboũdãtly or els make amẽdes with all the substaũce of his house: but the folyshman

that

that committe adultery lese their lyfe/they procure the deth/shame & perpetuall ignominye. For if a man be set on fyre with telousye / there is no mercy with him/if he may be auenged/he wyll nat forgiue the/though thou woldest pacifye hi neuer so moch / he wyll nat be pleased and satisfyed/although thou offrest him right large.

Of adultery. Cap. vii.

SOnne / kepe my wordes & comitte my preceptes vnto thy memory/for if thou kepest mi comaundemetes & my lawe euē as the apple of the eye / thou shalte lyue. Haue done/ & hange the on thy fingers/ & engraue the in the table of thy hert. Enbrace wysedome as thy syster / & call to the vnderstāding as thy frende/that they mought kepe the frō a wyc-

ked

ked woman/ and from an harlot which by flatery speche layeth a wayte for the. For verily whā I loked out of my house thorowe ỹ lattyse of my wyndowe/ I spyed amonge al other foles/ one folish yong mā/ goīg erly in the strete vnto a norow backlane nat farre from an harlottes house. And lo/ a non cometh there forth against hym a womā decked lyke an hore a decepuable womā/ ful of loude wordes/ euyll manared/ a womā neuer abydīg at home/ but euer wonte to laye baytes bothe with in ⁊ with out i euery strete. This hore caught the yonge mā in hir armes/ ⁊ kissed him with out all shame/ sayēg: This day do I kepe a solempne fest: wherfore I came forthe to seke the ⁊ to mete wᵗ the/ ⁊ it hath well chaūced that I haue

haue founde the. I haue made a goodly bed & couered it/ & hāged it with clothes of Arelle/ with ỹ chambre also / & strewed it with swete flowres/ & besette the windowes with faire lusty braūches & made a fumigacyon in it with Myrre / Aloese/ & Cinamū: Cōe on with me/ & we shall there take take our plesure vntyl to morow & reioyse with eche other in loue for nether is my husband at hom but is gone forth / and ỹ a great waye hence. & hath taken with hi vytell for a longe season/ neither is it certayn whā he shall retourne. This yong mā ouercome wt these so many swete entising wordes/ foloweth hir lyke an ore vnto the slaughter house/ & like a fole fettered for going awaye from hir / he goth on with hir vntyll ỹ

sete

sete of loue be clouen in sonder in
his brest with her dalaying darte
& thus is he gone lyke the byrde
in to the snare / ignorant of the
deceytefull faythe / layde for his
destruction. Wherfore / my sonne
here me & marke wel my wordes
let nat thy herte wandre into her
wayes / nether entre thou in her
pathes. For she hathe wounded
and throwen downe many men.
And all the most strongest haue
ben slayne throwe her. Her hou
ses are the waye to hell / & by her /
men / go into euer lastynge deth.

An exhortacion. Cap. viii

DOthe nat wysedom crye
forthe / and prudence put
forth her voyce standinge in the
hyll toppes / and in the myddes
of the comen pathes? Stande
they nat cryenge euen before the
gates

gates of the cyte / Sayenge: ye men euen you do I call vnto the chyldren of Adam do I crye / ye vnwyse / vnderstãde and knowe your foly. Here / for I shall speke clere & playne thiges / I shal opẽ my lyppes to teache you ryghte thinges. My throte shall shewe forth the truthe / for my lyppes abhorre all falshed & vngodlynes. All the wordes of my mouth are iust / & there is in them / neither cuyll nor hurte. They ar playne for the prudente / & right to them that seke knowlege / Receyue my nourterig aboue syluer / and my knowlege aboue the most pureste golde / for wysdom is beter thẽ pcious stones / & nothige (be it neuer so precious) may be cõpared vnto it / I am wysdome hauig assistẽt vnto me / circũspectiõ / to be

ware

ware and a boyde all euyll with the knowlege of coũsel. The fere of god is the hatered of euyll. Pride/arrogance/an euyll waye & a double tonged mouthe do I hate. If any mã wyll hauc counsell & the prosperouse spede therof/let him fetche it at me. I am the selfe vnderstãding/and with me is there power. By me/kynges raigne: & princes decre iust lawes. By me lordes rule: & all iuges of ỹ erth execute iugemẽt. I loue thẽ that loue me/& they ỹ seke me shall fynde me. Riches & glory ar in my custody. Goodes euermore to endure & rightuousnes are wᵗ me. My fruite is better than the most purest shyning golde/& my pfytes ar better thã any fyne syluer. I lede men into the rightwaye & into ỹ pathes of iuge-

tugemēt/ that I might truly ma
ke riche them that loue me/ & hea
pe vpon them treſure. The lorde
poſſeſſed me at the begynning of
his waies/ I was before his wor
kes. I was ordeyned of euerlaſ-
tyng from the begynnyng before
the erth was made. whā I was
conceyued/ yet were nat the depe
derke waters/ neither yet any ſpri
ges breakynge forth into cloudes
before the moūtains & hilles we-
re turned vp to apere abous the
waters/ I was cōceyued & faſci-
oned. Before he made the erth &
the coſtes of it/ & the dyre toppes
of all the rounde worlde/ I was:
Eupn whā he teared vp ỹ heuēs
& the firmamēt/ there was I pre-
ſent. Whan he did ſet the ſee with
in her compaſſe/ & faſtened the fir
mamēt ouer her/ whan he made
the

the springe of the see ⁊ lymitted her hare boundes lest the waters shulde pasouer theyr places assygned: And whā he layed the foūdacions of the erth/ I was presēt framinge al thinges. His plesure was set contynually vpō me playnge euermore before him / ⁊ thorout all the world delightige the chyldren of men. Now therfore (my chyldren) heare me / for blessed are they that obserue my wayes heare my nourterynge ⁊ bewyse/ dispise it nat / blessed is he that heareth me / ⁊ watcheth dayly at my gates geuig deligēt attēdaūce euyn at my dore thressholdes/ for he shal fīde lyfe ẏ fin deth me/ ⁊ receyue fauour ⁊ beneuolēce of ẏ lorde. He ẏ offendeth me/ shal hurt his own soule. who so hate me loueth deth. Cap.ix.

Wyse

Wysedō hath byloed her
ān houſe / hewen forth
innumerable pylers /
ſtayne her of ferauntes
powred forth wyne / and ſprede
her table. She hath ſēt forth her
maydens vnto the high tours of
the cyte to call on this maner. ye
that be ſimple & vnwyſe come hi-
ther. And vnto the folyſhe / ſhe
ſayd: Come & ete of my brede / &
drynke my wyne / whiche I haue
poured forth for you. If ye forſa-
ke your foly / ye ſhall lyue & go in
to the path of vnderſtāding. He
ꝑ rebuketh a ſcorner / ſhall ſuffre
ignominie. Rebuke nat a ſcorner
leſt he hate the. If thou repreueſt
a wyſemā / he wyll loue the. giue
but an occaſiō to ꝑ wyſe / & he wil
be the wyſer. Teche the iuſt / & he
wylbe the more herty to receyue.

The

The beginnynge of wysedome / is the fere of the lorde. And ỹ vnderstandyng of the faithful / standeth in ỹ knowlege of god / For by me / lyfe is plonged / & the yeres of lyfe ar encreſed. A wiſemā gyueth wyſely the rekenynge of his wiſedō. But the ſkorner ſhal beare his own mockes. A foliſhe woman full of highe wordes / in conſtāt & ignorant / ſitteth before her dore vpō an hyghe ſtole to be ſene of the cyte: ſhe calleth the goers fore by: ſayeng / ye ſiple come hither to me. And vnto the vnwyſe thus ſpeketh ſhe. Stolen waters are the ſweter: & kouered mete preuely gotten is the pleaſaunter / Nether perceyueth he ỹ they are but deed mē that thither in go / nether that hir geſtes muſt ſytte in the depeſt of hell.

¶ Ende of therhortacions.

A wise sõne maketh a glad father: & a foolissh chylde maketh an heuy mother.

Treasure profyteth nat the vngodly: righteousnes delyuereth from deth.

The lorde wil nat famisshe the iust: but ye vayne coũsels of ye couetouse vngodly/he wyl subuert

An ydle hande e bryngeth in pouerty: but a quicke labourynge hande maketh riche

Who so gathereth in somer/ is wyse/but he that sleapeth in haruest shall be shamed.

The lordes blessinge is ouer ye iust mãnes hed: but the vngodly shalbe ouerthrone with his owñ

The rightuouse shall (mischef be euer in a blessed memoriall: whan the name of the vngodlye shal stinke & be lothed.

The wise receiueth ỹ preceptes into his hert: but the foles owne mouth confoundeth himselfe.

The playne mā walketh surely but he that walketh craftely shal be espied. ¶ A fained frēde wyll hurt the: a fole shalbe beten with his owne lyppes.

A iust mouth is ỹ vayne of lyfe a wyked mouth shal shame it self

Hate stereth vp stryfe: but loue couereth all fautes.

Wysedom is founde in the lyppes of the wyse: but the rodde vpon the foles backe.

The wyse speketh in tyme: the foles mouth is euer open vnto his owne confucion.

The godes of ỹ riche ar his castell: but his pouerty wasteth his

Thenforcemētes of the (herte. iust tende vnto lyfe: the frutes of

the

the vngodly growe into synne.

To suffre chastysynge / it maketh for thy lyfe: but the forsaker of erudicion erreth.

Lyers dissemble hatered: slaunderers make debate.

A busy tonge stōbleth vpon sinne: he is wise ỹ refraineth his lip

The tongue of the iust is (pesure siluer: an vngodly herte is moued at a thinge of nought.

The lyppes of the iust feed many men: but foles ar confounded of their own folye.

The blessynge of the lorde maketh ryche without care.

A fole laugheth out his synne with a test: but it is wysedom to be ware of suche.

It happeneth to the vngodly / ỹ thige which they most fear: vnto the iust it cometh as he desyreth.

The vngodly goth ouer lyke a tempest: but the rightwyse is set fast for euer.

As vynager hurteth the tethe/ and smoke the eyes: so doth a negligent ruler hurte them whiche chose him in to offyce.

The feare of the lorde gyueth longe lyfe: whan the dates of the vngodly ar shortened. Gladnes abydeth the rightwise: wher the hope of the vngodly pisheth.

The way of the lorde accourageth the good: but it deiecteth ỹ myndes of the vngodly.

The ryghtwyse shall neuer be ouerthrowen: whan the vngodly shall nat abyde vpon the erth.

The mouth of the iust wyl nat decepue: but the deceytfull tonge shall perisshe.

The lyppes of the ryghtwyse

are

ar occupied about goodnes: but the mouth of the vngodly is busyed about euyll. Cap. xi.

A False weight the lorde abhorreth: but in iust balaūces he delyghteth.

Pride is matched with dispyte: but wysedom is with the gentle.

The right opniō of ỹ pfit shal promoue thē: but the blindnes of the vngodly / shalbe their owne destruction. ¶ Riches helpe nat in the day of wrath: but mercye delyuereth from dethe.

The rightwysenes of the perfyte/ dyrecteth him his way: but the vngodly falleth at his owne wyckednesse.

Ryghtwysnesse delyuereth the faythfull: whan the synfull are trapped in their owne mischef.

In the deth of the vngodly/his hope

hope faileth him: & the expectation of the wyked shall perisshe.

Where the rightwise is escaped frō anrt: there pitteth ỹ vngodly. A dissēbler subuerteth his neighbour: but the rightwise espyeth hi and ar delyuered.

Where ỹ rightwyse flourisshe/ ther is a mery cite/ & in ỹ distruction of ỹ vngodly they reioyse.

At thencrease of the faithfull/ ỹ cite prosphereth: but by wiked coūsell the cite is subuerted.

He that hurteth his neighbours fame is vnwyse: for the wyse mā coueteth his faute.

A deceytfull slaunderer wyl disclose secretes: but a faythfull hert wyll kepe all close.

With out a gouerner the people perisshe: Many counsellers bringe peace and helth.

He

He ẏ promyseth for a nother is hurt: he ẏ escheweth suretiship is sure.

A softe obediēt wyfe defēdeth ⁊ holdeth vp her honour: ⁊ ẏ trusty encrease their substance.

A louyng man wyll spare from him selfe to helpe another: but a tyraunt wyll hurt his own frēde.

The dedes of the vngodly are incōstant: but he that soweth iustly shall haue a sure rewarde.

Rightwisnes maketh al for life but he ẏ is bent vpon malyce/ brigeth his owne deth vpon hiselfe.

The lorde abhorreth a paruerse mynde: but the playne perfyte man pleaseth him.

Euyl men/ conspire they neuer so fast togyther/ yet shal thei nat escape: but the sede of the rightwyse are escaped.

A fayre womā without honesty is a

is a swyne with a ringe of golde thorowe her snoute.

The desire of ẏ faithfull is full good/ ⁊ pleseth god: but god is angry wᵗ thabyding of the wicked.

Some in geuynge forth their own good ar the richer: where other in stealynge other mennes waxe porer ⁊ porer.

He that doth good lyberally is made riche: and the more he gyueth the more he hath.

Who so hydeth his whete shall haue the peoples curse: but who so selleth it shalbe blessed.

It chaunceth well to him that seketh for goodnes: but he shall haue sorow that sorow seketh.

He ẏ trusteth in his riches shal haue a fal: whā ẏ rightwyse shal flourish lyke the grene lefe.

He that distourbeth his owne house

house gathereth but winde vnto him selfe: & the fole shalbe seruãt to the wyse.

The frute of the iust is a fressh lyuely tree: & the wyse wynneth mennes hertes.

Sith the iust bering his crosse is punisshed vpon ỹ erth: shall ỹ godlesse synner than go quite.

Chap. xii.

The wyser mã/the more loueth he to be noutered wt the crosse: but the vnwyse hateth this disciplyne.

The good man receyueth all confort and pleasure of god: but he that standeth in his owne conceyte shall be confounded.

The vngodly stãdeth nat fast: but the root of ỹ rightwyse shall nat be moued.

An honest chast woman/ is the crowne

crowne of her husbande: but she that wanteth these vertues/consumeth his bones.

The thoughtes of the iuste are right: but the study of the vngodly is deceyte.

The wordes of the vngodlye lay a waite for blode: but ỹ mouth of the rightwyse delyuereth.

The vngodly shalbe ouerthrowen / & no where appere: but the iust mannes house shall endure.

A very man shalbe praysed for his prudence: but the vngodlye shalbe confounded.

A man of a low degre being cõtent with his callyng / is beter at ease thã the stoute glorioufe whiche wanteth bred.

The iust acknowlegeth al thig to come of god: but the hert of ỹ vngodly abuseth all thinges.

He

He that tylleth his felde ſhalbe ſatiſfyed with fode: but he that foloweth ydlenes is vnwyſe.

The deſyre of the vngodly hũteth after deth: but the rote of the rightwiſe is frutefull.

The ſhrewde man is trapped in his owne wordes: but the iuſt eſcapeth out of aduerſyte.

The godly ſhal haue a good reward: but the vngodly ſhal haue payne: Man ſhalbe rewarded after his dedes.

The wayes of the folyſſhe is righte in his owne eyes: but the wyſe hereth counſell.

A folyſh mã/ anon vttereth his wrath: but the wyſe remitteth & leueth his iniury for god.

A true iuge doth iuſtyce opẽly a lyeng wytneſſe deceyueth.

A ſlaunderouſe tonge is lyke the

the prickinge of a swerde: but ỹ tonge of the wyse is holsome.

A true lippe is euer constant lyke it selfe: but a lyenge tonge varieth euermore.

Imagyners of mischif ar wrapped in their own thoughtes: but the coũsellers of peace haue ioye folowinge them.

What so euer cometh to ỹ right wyse/ it maketh hi nat heuy: but the vngodly ar ouerthrone of euery euyll.

The lorde abhorreth lyeng lippes: but ỹ truth pleaseth hi well.

The wyse casteth nat his conninge into euery mãnes teth: but the folisshe herte lasscheth out his foly before euery man.

The hãde of the true labourer schal bere rule: but the deceptfull ydle crafty/ schalbe vnder tribute.

Labour

Labour & care trouble ỹ mide: but the good promyse maketh it glad agayne.

The rightwyse is good to his neighbour: but ỹ way of the vngodly is noyouse vnto him.

The deceptfull marchant shall fynde no winnynge: but the true dealer shallbe ryche.

In the pathe of rightwisnes is there lyfe: & in the playne way is there no deth. Cap. xiii.

A wyse chylde suffreth his fathers erudicion/but the skorner hereth nat his discipline

A very man shall be well sated with ỹ frute of his owne mouth: but a disptiful soule shal destroy him selfe.

Who so kepe his mouth/kepeth his own lyfe: he ỹ speketh vnadvysed shalbe smyttē with feare.

The

The slougherd wylleth & wyl-
leth nat/ he doth his offyce colde-
ly/ & therfore is he couetouse & ne
dy: but ỹ labozig soule shalbe ma

The rightuouse hateth (de lat.
lyes / but the vngodly shameth
both other & him selfe.

Rightwysnes kepeth a ryghte
pure path/ but vngodlynes swar
ueth vnto synne.

Some ar ryche although they
haue nothing: And some ar poze
although they haue moche sub-

Lyfe is redemed w' ri- (stāce.
ches/ but the poze suffreth rebuke

The riche trusteth i his riches/
but the poze mistrusteth because
he hath none.

The lyght of the iuste bringeth
ioye/ but the lanterne of ỹ vniust
shalbe quenched.

Amonge ỹ proude is there euer
stryfe:

ſtryke: but amõge them that loue counſell/ is there wyſedome.

Haſtely euill gottẽ goodes are mi niſhed by ꝓdigalite: but by lytel & lytel wel gotẽ goodꝫ are ẽcreſed.

Longe lokig & tarieng for a thi ge differred/tormenteth the myn de: but it is the tre of lyfe/ whan the thinge deſyred is preſent.

He that ſpeketh euyl of ỹ ruler ſhall ſuffre: but he that fereth his cõmaundemẽt ſhall haue peace.

A wyſe bꝛigyng vp is ỹ foũtayne of lyfe/to auoide the ſnares of

Godly prudẽce is ioyous(deth. but ſharpe is the waye of the cõtempner therof.

The wyſe doth all thing with iugement: but the foole ſheweth his folye.

An vnfaithful meſſager caſteth men in to miſchef: but the trewe

legate

legate bringeth helth.

He that contempneth erudiciō shall fall in to nede & ignominy / but he that obserueth discipline shall aspire to honour.

Present pleasure delyteth the mynde / but foles abhorre him ẏ esceweth yuell.

Who so accōpaneth ẏ wyse / shal haue wisdom: but he ẏ is associated with foles shalbe lyke them.

Mischef hāgeth ouer synners / but good lucke abydeth the iust. Good heires shal leue vnto their childers chyldren: but the riches of siners ar layde vp for the iust.

Moche meat lyeth in the poore mannes vorous / but other men get their ryches by iniurye.

He that spareth the rodde / hateth his sonne: but he ẏ loueth hi seketh euery way to nourter hi.

The

The iuste man eteth & is repleniſshed/ whyle the vngodly bely is euer hungrye. Cap. xiiii.

A Wise womā edifyeth her houſe: but the folyſſh turneth it vpſodowne.

He that fereth god / walketh right. he that neglecteth hi goth out of his waye.

In the folyſſh mānes mouth is there the ceptre of pride/ but the lippes of ỹ wise can kepe thē ſelf.

Where as ar no oxen there is ỹ ſtall clene: but where oxen make foule/there cometh profyte.

A faithful witnes lyeth nat: but a crafty wytnes wyll lye boldly.

The ſcorners of goddes worde ſeke wyſedom and fynde it nat: but highe knowlege cometh faſt into the prudente herte.

Chaunce vpon a fole: and thou

ſhalt fynde but folyſſhnes.

The wyſdome of the prudent obſerueth his waye: but foly deceyueth foles.

The foliſſh mocketh at ẏ pour ging of ſynne: but it pleaſeth the rightwyſe verywell.

Unto an heuy hert: there is no thynge pleſaunt.

The houſe of the vngodly ſhal be ſubuerted: but the tabernacle of the rightwyſe ſhall flouryſſh.

Unto many/ ẏ apereth ẏ right way/ whoſe ēde ledeth vnto deth.

Euen in the myddes of great laughter lyeth ſorowe: and the ende of mirth is calamyte.

The ſynfull ſhall ſuffre payne/ but the iuſt ſhall vaynqueſſh it.

The ſeli ſiple beleueth euerimā but the prudēt loketh to his fete.

The wyſe fereth ⁊ fleith yl: but the

the fole goth on boldely.

The ipacīēt mā cōmitteth foly: but ỹ wyse hateth it. Folishnes is amōge the vnwise/but the pru dent ar crowned with knowleg.

The cuyll shall crouch in ỹ pre sēce of the good:but the vngodly shal stāde at the gates of the iust.

The poore is hated cuyn of his neighbour: but blessed is he that pytieth the carefull.

Shall nat they be disapointed that imagē mischef / whā vnto ỹ good it shal happē gētly & truly

Labour bringeth plentye / but wher the thing is done but with wordes/ there is scastye.

Riches are an ornament to the wyse/ but to foles nothing is glo riouse but folyshnes.

A trew witnes deliuereth ỹ pore soules / but alyer deceyueth thē.

The fere of god is a sure defēce & the worships of god shal ꝓsper

The feare of god is the well of lyfe/ to escew the snares of deth.

The beautiful dignyte of a kig cōsisteth in a populose realme in good cōcorde/ but it is his ignominye to haue but few about hi.

A pacient man perceiueth mani thinges/ whā the angry sheweth his owne ignoraunce.

A glad mynde is lyfe / whyles enuy wasteth the very bones.

He ẏ deceitfully circumuenteth the pore afdicted/reuileth hi that setteth hym in that state: but he honoureth god that pityeth him.

The vngodly fainteth & falleth downe in his misery/but ẏ right wyse trusteth and standeth faste euen in his dethe.

Wisedom resteth in a constante mynde

mynde/ but the folissh shalbe con
founded at last.

Rightwysnes exalteth ẏ folke/
but synne distroyeth the people.

A wyse seruant pleseth his prin
ce: but the vnprofytable procu-
reth his wrathe. Cap. xv.

¶ A soft answer swageth wrath
sharpe wordes prouoke angre.

A wyse tonge addeth grace to
his cōniuge: but a folissh mouth
blabbeth forth his folye:

In euery place the eyes of god
beholde both good and badde.

A good tonge is the tre of lyfe:
but a deceitful troubleth ẏ mind.

The folissh aborre their faders
disciplyue: but he that wayteth
for the crosse is the more prudēt.

Moche treasure is there in the
rihgtwise house: but the frutes of
the vngodly ar distruction.

The

The lyppes of the wyse sowe forth wisedom: but so doth nat the tolysshe herte.

The lorde abhorreth the sacrifyces of the vngodly: but ỹ prayer of the iust pleaseth him.

The lyfe of ỹ vngodly is abhomination before the lorde: but he loueth the seker of rightwisnes.

It is an yuell doctrine to forsake the pathe of lyfe: He that hateth crudicion/ dieth.

Sith hell & perdicion be open before god: moche more ar ỹ hertes of men open before him.

The mocker loueth nat his correcter: neither wyll he come at ỹ wyse.

A glad hert maketh a merye chere but by the heupnes therof/ the spirit is made feble.

A wyse herte seketh knowlege the foles face fedeth foly.

The

The lyfe of the vngodly is myserable: but a mery hert is a par petuall fest.

Better is a lytell with ẏ fere of god thā moch tresure wt trouble

Beter it is to be bodē to a messe of potage with loue / than to a fatte oxe with hatered.

An angry man stereth vp strif: but ẏ pacient delaieth cōtencion.

The waye of the slougherd is hedged about with breers/but ẏ path of the good is playne.

A wyse chylde delyteth his father / but the folyssh shameth his

Folye is plesur to ẏ fo- (moder lissh/but ẏ wise goth ẏ rizt way.

Thoughtes without coūsell ar frustrate / but by many counsels they be stablisshed.

A conueniēt answere is plesāt & to speke in tyme is right good.

The

The path of lyfe beareth vs vp warde/to lerne vs auoyde hel be
God wil breke vp ⁊ scater(neth the proude mãnes house/⁊ lift vp the thressholdes of the wedowe.
God abhorreth yuell coũsels/ ⁊ approueth ẏ coũsels of pure men
The couetouse wroteth vp his house: but he that hateth gyftes shall lyue.
The rightwise hert delybereth with hi self what he wyl answer/ but the mouth of the folysshe fo-meth out mischif vnaduysed.
The lorde is farre frõ ẏ vngod ly/ but he heareth the prayers of the rightwyse.
By mercy ⁊ faith sines be pour ged: by the fere of the lorde euc-ry man esceweth yuell.
A fresshe amiable countenance maketh a glad hert: a good fame
ma

maketh the bones fatte.

He that beareth ẏ nourterig vn to lyfe/ shal dwel amōge the wise

He that neglecteth this erudici on/ contempneth his lyfe: but he that obayeth it/ is wyse.

The fere of god/ is the dicipli ne vnto wysedom: ⁊ to be made low/ goth before glory. Ca.xvi.

AL though mā delybereth ⁊ purposeth i his hert: yet is it the lorde ẏ ruleth his tōgue.

Al the wayes of mā apere pure in his own sight: but it is ẏ lorde that pōdreth ⁊ ruleth our spirits.

If yu cōmittest thy work vnto the lorde: thy counsel shal ꝓspere

The lorde maketh althiges for his own glorie/ ⁊ euyn ẏ vngod- ly vnto an yuell day.

The lorde abhorreth al proude men: neither shall they escape/ cō spire

spire they neuer so secretly amon ge them selues.

Thorow mercy & faith iniqui te is pourged: & thorow the fear of the lorde yuell is eschewed.

Whan mēnes wayes please the lorde/ he reconcyleth thē to hi/ al though they were his enemis.

Better is lytle with rightwis nes/ than gret rentes yuell gotē.

Mānes hert delybereth of his way or lyse/ but the lorde setteth forth his steppes.

If the vnderstādyng of godds lawes be in the kynges hert / his mouth shal nat erre in iugemēt.

Waightes & mesures ar ỹ lords iugemēts/ & he is ỹ actour of thē.

Kynges ought to abhorre vn godlynes: for rightwisnes ꝓspe reth & stablisshith their seat roial

The lyppes of the rightwyse plea-

pleaſe rulers/and true mē ar be-
loued with them.

The idignation of ỹ kynge/is
the meſſager of deth: but ỹ wyſe
man wyll apeaſe him.

The cherefull countenaunce of
the kynge is lyfe: & his beneuolē-
ce is the ſwete euenynge dewe:

It is better to get wiſdom thā
gold/ & vnderſtāding thā ſiluer.

The ſtepes of the iuſt go from
yuell/ he ſaueth his lyfe that lo-
keth well on his way.

Pryde goth before a fall/ and a
fall foloweth a proude mynde.

It is better to be humbled with
the pore/thā to raigne & be made
ryche with the proude.

He that handleth his cauſe wiſe
ly ſhall finde goodnes: he ỹ truſ-
teth in god is bleſſed.

The wiſe taketh counſel at the
wiſe

wise / and the grace of the tonge
setteth forthe doctryne.

Prudence is the vayne of lyfe:
but ỹ chastisyng of foles is foly.

The herte of the wyse teacheth
his mouth / and his lyppes gyue
grace to his doctryne.

Plesant spech is an honye com-
be / the soules swetnes and medi-
cine to the bones.

There is a waye that appereth
right in the eyes of man: & yet is
there deth in the ende therof.

A blabby mouth shalbe smytē
with his owne folysh speche.

A noughty man hurteth hiselfe
in whose lyppes ther is cōsumig
tyre. ¶ A paruerse persone
exciteth stryfe: a false occasion so
weth debate bytwene princes.

A cruell mā souketh vp his ney
bour / & ledeth hi by an euyl way.

Atwin-

A twynklyng dyssembler ima-
gineth euyll: and he that byteth
his lyppe wyll do harme.

Age is an honest crown/ if it be
foūde in the way of rightwisnes

Stronger is the pacīēt thā the
stronge mā / and mightyer is he
that can rule his owne mynde /
than the subdewer of cytes.

Lottes be caste into the lappe:
but they be tēpered of the lorde.

Cap. xvii.

BEtter is a dry pece of bred
with peace/ than an house
full of bytell with chidyng.

A wise seruāt shalbe lorde ouer
the folissh sonne/ and deuyde the
heritage amonge his brethern.

As syluer & golde is melted/ &
tryed in the furnace / so doth the
lorde proue mennes hertes.

A shrewde manne lysteneth to
nought

noughty speche: the lyer waiteth vpon a shrewde tonge.

He that mocketh the poore/ despiseth his maker: ⁊ he that reioyseth in another mãnes hurt/escapeth nat quyte himselfe.

The crowne of the elders is their childers chyldren: and the chylders glory is their fathers.

Highe wordes become nat a fole: nether a lyeng lippe besemeth nat a kynge.

Whersoeuer a man become/giftes are a goodly preciouse stone.

He ẏ couereth anothers faute/ deserueth loue: but he that discloseth al thinges/maketh debat betwene frendes.

A rebuke feareth more the wyse than an .C. strypes a fole.

A sediciouse person imagineth mischef: and shall fall into a crewell

well messager.

A mā were beter to mete a bere robbed of her whelpes/thā a fole standing in his owne conceyte.

He ꝑ repaye euyl for good: shal neuer be without euil i his house

The begining of stryfe/ is lyke water where it out breketh: for of an euyll worde / stryfe breketh then and spredeth wyde.

God abhorreth him that iustyfyeth the vngodly/ and him that dampneth the right wyse.

What pfyteth the price of a fole whā he hath no mynde to lye wi Frēdes loue euer togider (sedom ꝛ in aduersite a broder is known.

He is a fole ꝑ prompteth or trusteth of a nother mannes faith.

He loueth synne ꝑ loueth strife ꝛ they that take vpon them high thinges/ shall haue a fall.

A per-

A peruerce hert fideth no good and a froward tonge falleth in to
The fole procureth hi (mischef. self trouble: & lytell pleasure shal his father haue of him.

A glad herte maketh a flourishinge age: but an heuy mynde drieth vp the bones.

The vngodly receyueth gyftes out of mēnes bosomes/ to depraue the pathes of iugement.

Wysdō is euer p̄sent w^t the prudēt: but foles eyes wāder wyde.

A folysshe chylde maketh heuy father and mother.

It is euyl done to hurte ỹ right wise: or to smyt hi ỹ iugeth right

He that speketh fewe wordes is wyse: for a wyse man is nat of a busy breth.

A very fole/ if he holde his peace is reputed wise: & may apere to haue

haue wysdom if he shyt his lyp-
pes. Cap. xviii.

He that delyteth in dissenci
on/ taketh of euery worde
an occasion to chyde.

A fole lysteth nat to vnderstan-
de: but entreteth those thinges
where in he delyteth.

Ungodlynes brigeth after her
contempte/ shame/ & rebuke.

The wordes of a very man / ar
lyke depe waters: & the fountain
of wysedom is lyke a plentuouse
It is nat good to pfer- (stode
re the persone of ỹ vngodly: lest
thou peruertest right iugement.

The lipps of foles ar euer brau-
lig/ & their mouthes puoke batel

The folisshe mouth is his own
distruction: his lippes ar the sna
re of his owne soule.

The wordes of ỹ false acuser ar

strypes / & pearse euyn the very
He that seaseth/wasteth (brest.
The name of ẏ lorde is a strōg
castel: vnto the whiche the right-
wyse ronneth/ and is defended.
The substāce of ẏ riche/is to hī
in the stede of the wall of astrōge
Before his fall/mannes (cyte.
hert is eleuated: before he be glo-
rifyed/ he must be humbled.
He that answereth before he he-
reth/ is a fole and confounded.
A glad mynde driueth away dis
ease: but an heuy hert who may
beare.
Wysemen iuge perfytely: & the
prudent eare seketh knowlege.
Rewards open a mānes way/ &
bringe him to the speche of great
The rightwyse/first of (men.
all accuseth himself: & is layde o-
pen to the nexte that cometh.
The

The ende of strife is vncertain
ye/ & that betwene mighty men.
It is beter to haue a sure frēde
thā to haue a strōg eyte: & cōfor-
ted mē ar lyke the doze barre of a
A man is satisfyed w^t (palace.
ẏ frute of his mouth: & ẏ belȳ is
filled with thēcrease of his lippȝ.
Deth & lyfe ar in the powze of ẏ
tonge: he that can rule his tonge
shall eat the frutes therof.
He that fyndeth himself a wife
fyndeth a good thinge / & recey-
ueth the pleasure of the lozde.
The pooze speketh softely: the
ryche answereth toughly.
A gentle frendly mā /getteth hi
frendes / & a very frēde cleueth fa
ster to/thā a bzoder. Cap. xix.
BEtter is the poze that wal
keth simply & perfitly/ thā
the ryche with all his grymme &

proude countenaunce.

Where as is no knowleg/ ther is the man euyll at ease: & who so is swyft on fote stombleth.

Mānes own folye cōfoundeth hiself/ & his hert disdaineth god.

Riches/ make frendes: but the poore is forsaken of his frendes.

A lieng wytnes shal nat escape vnpunished/ & a lyer shall nat go

Many trust in ỹ person (quite. of the prince: & yet is there none his frende/ but he that gyueth.

All the brethern of ỹ poore hate hi & his neibours wyll go farre frō

He that consydereth only (him. wordes is deceyued: ỹ wise doth well and fyndeth goodnes.

Delycate ease becometh nat a fole/ uomore than it becomith the seruant to rule his maister.

The paciēt ar wise/ it is a good

lye

ly thing to dissẽble at some faute

The indignacion of a kynge / is the fierce grinninge of a lyon / but his beneuolence is lyke the dewe vpon the grasse.

A folissh chylde tormẽteth the father: a contẽcious womã is a ppetuall dropping of the house.

House & goodes come from the fathers by heritage: but a wyse wyfe is gyuen of the lorde.

Slouth bringeth slepe / & ỹ ydle man shall perissh for hungre.

He that kepeth the cõmaundemẽtes / kepeth his soule: but he ỹ despiseth his wayes shall dye.

He leneth to ỹ lord ỹ pitieth the pore / & it shalbe payd hi agẽine.

Chastice thy chylde whils ther is hope of amẽdemẽt: but be nat so cruell as to kyll hi: for great wrath bringeth on gret hurt / ex-

cepte

cept it be repressed: let hi go that thou mightest correcke him in a more pacient moode.

Here coūsell ⁊ receiue erudiciō ẏ thou maist be wise i thi later age

There ar many thiges in a mānes hert: but the counseyll of the lorde is euer one and stable.

The mercyable benefycens of man / is the beautyfull crowne: beter is the poore than the lyer.

The fere of the lorde bryngeth lyfe: it satisfyeth ⁊ abydeth with out any yll visytacion.

The slougherd hydeth his handes in his bosome/ nat ones lyftyng them vp vnto his mouth.

If the pestelēt scorner be scourged/the folissh mā wyll the beter

Reproue a wise mā/⁊ (beware. he wyll be the more chary.

He that vexeth his fader ⁊ thrusteth

steth out his mother/is vngracious and worthy shame.

Here nat(my sonne)any lesson ỹ may lead the frō the wordes of

A noughty witnes (knowlege mocketh iugement : the wyked mouth deuoureth wikednes.

Iugement is made redy for derysers / and strypes for the soles backe. Cap.xx.

C Wyne make scorners & dronkenes lecherouse / who so delyte in it shall nat be wyse.

The fear that a kynge smiteth in to his subiectes is the rorynge of a lyon : he that offendeth him hath a synfull soule.

It is a great glory to cease frō stryfe: but all soles wyll chyde.

The slougherd plougheth nat for colde: wherfore he beggeth in harnest & getteth nothynge.

The

The counsel in a very mannes hert is lyke a depe water: & ỹ prudent draweth out therof

Many be called gret & benefyci all: but a faithfull mā who may

Happy ar the childzen of (fide. the rightwise ỹ walketh vpzight

A kynge sitteth in his iugemēt seat/ repzesseth & redzesseth euery yuell wt his pzesēce in beholding

Who can say/ pure is my (it hert/ Dz clene am I from synne.

To vary i mesure & change waighes/ is abhominable befoz god

By his study & conuersacion/ ỹ chylde is knowen: whether his dedes be pure and right.

It is the lozde that maketh the eare to heare/ & the eye to see.

Delyte nat in slepe/ lest pouerty oppzesse the: Open thy eyes that yu maist be satisfyed plētuously.

It

It is nought/ it is nought/ say men whan they haue it: but whā it is gone they prayse it.

Golde & precious stones be magnifyed: but lippes full of knowlege ar more precious.

Take his clothes that ꝑmiseth for another: And take a pledge of him ỹ wilbe borow for a strāger.

Swete is the brede gotē here by deceit: but after this/ his mouth shall be fylled with grauell.

A purpose stablysshed with coūsell prospereth: but batail̄ muste be done with polycye.

Be nat confedered with a pryuy detractour/ whiche discloseth secretes deceyuing wᵗ flaterye.

He that saith yll by father & mother/ his lyght shalbe blowē out whan it is moste derke.

Inheritage hastely caught wᵗ

the

the fyrst/ wyll haue at last an vn-
happy ende.

Thike nat to acquite yuell: but
waite for the lorde/ it is he ỹ shal

God abhorreth al- (helpe the.
tering & chãgyng of waightes:
For a false balaunce is nought.

Euery mãnes stepes ar derec-
ted of god: but who vnderstan-
deth his own waye.

He falleth into a snare: which (ỹ
holy forgyuenes i crist dispised)
goth about to purge him selfe by

A wise kige distroieth (workes
the vngodly/ & turneth the whele
vpon them.

The gladnes that cometh frõ
god/ gyueth lyfe & pearseth ỹ ho-
le bodye.

Gracious goodnes & trouth p̃
serue the kynge/ & his seat royall
is made fast with mercy.

The

The glorye of youth is theyr strength/ & the beauteful dignite of age is a graye heed.

Woundes & strypes heale our synnes/it is god ỹ mẽde vs with his crosse. Cap.xxi.

THe hert of a kynge / is in the hande of ỹ lorde/euyn as the flowdes of waters / to turne it whether he lysteth.

Euery man delyteth in his owne wates:but yet it is the lorde that dyrecteth mennes hertes.

To do right wisnes & iugement is better before god / thã to offre any sacrifyce.

Hygh lokes & a proude hert/ are the glitering glory of the vngodly

Good purpose earnestly folowed:bringe plentuousnes/ but ỹ colde vnaduysed shall wante.

He that gathereth his goodes with

a lyeng tonge ſhall leſe all / & be in peryl of his lyfe.

The robberye of the vngodlye ſhalbe their owne deſtruction / bycauſe they wolde nat folowe the mynde of the lawe.

The worꝛkes of the vngodly ar puerſe: but the pure mē do right.

It is beter to dwell in ỹ cozner of a cotage / thā in a fayꝛe wyde houſe with a froward woman.

The vngodlye ſoule deſyꝛeth hurt / and yꝛketh his neighbour.

While ỹ vngodly ſcozner is puniſſhed / the innocent is warned / and the wyſe is taught therby.

The iuſt enſtructeth the houſe of the vngodlye: but the ſynfull ſwarue vnto euyll.

He that ſtoppeth his eares at ỹ cryeng of the poꝛe: whan hiſelf cryeth he ſhall nat be herde.

A secrete gyfte swageth yre/ & a rewarde thrust into the bosome/ pesleth furiouse wrath.

It is pleasure to the iust to do iugement/ & deth to do wronge.

He that erreth frō the waye of wisedōe shalbe amōge the deed.

He that loueth bāketes shalbe brought to pouerty/ who so delyte in wine & fat meat/ shal nat be

The vngodly/ while thei (rich sette snares for the iust/ they perisshe in them their owne selues.

It is beter to dwel i a wildernes than wt a scolding testy woman.

Precious is the treasure and oyle in the wyse mannes house: but the fole wasteth all.

Who so folow rightwisnes & mercy: findeth lyfe/ merry/ & glory.

The wyse wineth strōge cytes but the hastye folisshe boldnes of the

the stroge is their owne cofusion
He that kepeth his toge/kepeth his lyfe from troubles.
Proude me at to bolde/ & angry men in their fury shew their fole
The lustes of the (hardynes slougherd vndo him/bycause his handes wyll nat labour.
The slougherd euer coueteth/ but the rightwise euer gyueth.
The offerig of ỹ vngodly is ob homination:because it is offred i
A lyeng wytnes shal pe (synne. ryssche/he that is wonte to heare/ shalbe harde agayne.
The vngodly goth forth stoute ly/ the faythful is fortunat in the
There helpeth neither (way wisedome/ prudence / nor counsell/ agaynst the lorde.
The horse is prepared to ba tail but the victory must come of god
Cap.

GOod fame is to be p̄ferred aboue ryches/ ⁊ fauour is better than golde ⁊ syluer.

The pore ar scatered amonge the riche / for god maketh them both.

The circumspecte wise espyeth mischifal befor ⁊ auoideth it: but the garisshe fole breketh forth vn aduysed in to his own hurte.

Riches/glory/ ⁊ lyfe/ ar with ẏ abiectes that feare god.

Swerdes ⁊ snares ar in ẏ way of ẏ proude/but who so fleeth far from thence / preserueth his lyfe.

In what way soeuer thou bringest vp ẏ youth: in the same shall it perseuer an olde man.

The rich ruleth the pore: but ẏ borower is feruent to the lender.

He ẏ foweth mischef shall reap the same / ⁊ the plage of wrathe shall

shall destroy him.

A lyberall eye shall haue plēty/ bycause he gyueth of his brede to the nedy.

Cast out ỹ scorner/ & so shal cōtencyouse & brabbling wordes be

A kig is gracyouse to hi (ceased that loueth a pure hert/ with the grace of the tonge.

The eyes of the lorde obserue & beholde right knowlege: but the coūsels of the wyked shalbe fru-

The slougherd saith/ (strated. there is a lyon with out/ I shall be slayne in the strete.

The mouth of the harlot is a depe pitte: And whom the lorde is angry with/ he shall fall into it.

Folisshnes is engēdred in the hert of youth: but ỹ rodde of discipline shal dryue it forth.

Who so oppresseth ỹ pore to make

ke hiselfe riche: shalbe beggared him selfe of other riche.

Listen sonne & here the wordes of ỹ wise/take hede vnto my doctryne/for it is faire if thou kepest it in thi brest/& entrete it graciously with thy lyppes.

This one thige do I warn ỹ di lygētly/ỹ thou beleue & put thy cōfidence in the lorde: but se thou receiuest this lesson: Haue I nat gyuē ỹ manifold coūsels & knowlege/to thentēt I wolde tech the/ỹ sureste trouth/ỹ thou mightest answere the very trouthe/to as many as aske it the.

Robbe nat ỹ pore/nor hurt hi bi cause he is pore: nether oppresse the carefull in iugemēt. For the lorde wyl iuge their causers & distroy thē that hurt thē wrōgfully

Wedle nat with thipacient/ne-

ther acompany with the furious
lest thou lernig his maners / re-
cepue hurt in thy soule.

Felowshyp nat with them that
trust to moch in mē / & binde them
selues bozows soz mē: soz if thou
mayst nat paye / thy creditours
wyll take awaye thy beddes.

Thou shalt nat set farther the
olde markes / whiche thy elders
dyd pytche.

He that spedly executeth his cō
maūdemēt in dew tyme / shall stā
de befoze the kinge / & be nat leste
amōge the rude. Cap. xxiii

¶ Whan thou art set downe to
eate with a pzince / take good he-
de what ar set befoze the / and hol
de thy knyfe redy befoze thy thzo
te / to defende the: And desyze nat
his meat / foz it is but a decepua-
ble bayte.

Labour

Labour nat to be rich: but ceſſe frō thyn owne coūſels / deſyre nat that thige which thou maiſt nat optayne: for it wyll make it ſelfe wynges / & flye a waye from the lyke an egle into the eyre.

Ete nat with the enuiouſe / nor deſyre his meat / for he deceyueth lyke a iuggeler / for whā he ſaith eat & drinke / yet in his mynde he hateth the: thou ſhalt caſt out all that thou eateſt / and leſe alſo thy ſwete communication.

Tell nothynge in the eares of the foliſſhe: for he deſpyſeth the wyſedom of thy ſpeche.

Remoue nat the olde markes / nor breke nat in to the feldes of ỹ fatherles: For their auenger is right ſtronge / & wyll iuge their cauſe agaynſt the.

Apply thi hert vnto thi enſtruc

tour/ & here his fruteful wordes.

Be thou euermore norturinge the youth: if thou beatest it but with a rodde: he shall nat dye thy of / the rodde shall delyuer his soule from hell.

Sone/ if thi hert be wisemy hert shal reioyse/ I shal iterely reioise whē thou spekest ŷ ŷ right is

Let nat thy herte be auerted at thensāple of sinners: but euermore fere thou the lorde: tarye & obserue the ende of them / and thy abydynge shall nat be frustrate.

Here (my sōne) & be wise/ ŷ thy hert might prosperе in the waye.

Accōpany nat wt ryoutous drikers & eters / for suche shall come to pouerty/ and such slouggis slepers/ shall go all to ragged.

Here thy father ŷ begote the / & dispyse nat thy olde mother: bye

faith-

faithfulnes/wisedom/erudiciō/ ⁊ vnderstāding/ ⁊ sell thē nat agen

Glad is the father of the iuste/ and reioyseth in his wise childe.

Thy father which begote the/ ⁊ thy mother that bore the/ shalbe glad of the: Obey me/ and let mi waies plese thy eyes: for an harlot is a depe dyke/ ⁊ an hore is a narowe pytte: she layth a wayte lyke a thefe/ ⁊ enticeth vnto her the simble vnchary. ¶ Where is wo? where is wailyng? where is strife? where are trappes layde/ where shal the sīple innocētes be thus woūded? where be these blody eyes? verily all these happē amonge the cuppes vnto those mē which thither flocke so fast togyther/ to drike out of ẏ is powred in. Beholde nat wyne whyle it sparkleth ⁊ shineth thorowe the glasse

glasse: let nat her colour catch ȳ:
For at last it shall byte lyke a ser
pent/ & stynge the lyke an edder.
Thy eyes shal beholde other mẽ
nes wines/ & thy hert shall thike
wickedly. And thou shalte be as
one lyẽg a slepe in the middes of
the see/ aboue in the toppe of the
mast: They smote me wt a ropes
ende (shalt thou say) & yet I felt
it nat / they pynched & twytched
me/ and yet felt I them nat.
But whã shall I awake / that
I myght yet go seke more wyne
to drinke.

Cap.xxiiii.

LEt nat the prosperite of ȳ
vngodlye set thy herte on
fire/ nor desyre thou nat their cõ
panye: for their hertes imagen
hurte / and theyr lyppes speake
perylous fraude.
Thorow wisedõ & vnderstãdige
the

ỹ house is edifyed: ⁊ knowleg re
plenissheth the chābres with all
maner preciouse ⁊ goodly riches
The wyse is stronge/ ⁊ the pru
dēt is beter thā ỹ mighty/ for ba-
taile is fought by polycy/ ⁊ good
counsell getteth the victory.
Wisedom is to high for the fole
⁊ in present iugemēt he dare nat
ones open his mouthe.
The autour of myschef/ is his
owne destruction.
The pertinat thoughtes of the
folisshe ar synne/ ⁊ the pestylent
scorner is abhorred of men.
Thy strength is very smalle/ if
thou be weake in aduersyte.
Delyuer ỹ wrōgfully drawē to
dethe/ ⁊ helpe thē: But ⁊ if thou
saist we dare nat/ or know nat ỹ
mater: yet lo/ ỹ sercher of thi hert
espyeth it/ and the inseer of thy
mynde

mynde ꝑceiueth it/which wil gy
ue euery man after his workes.
Ete hony (my sōne) for it is go-
de/ as swete is ẏ hony combe in
thy throte/ as is ẏ doctrine of wy
sedōe to the soule/after thou hast
ones founde it: ⁊ it shall haue a
good later smack or hope/nether
shall thy hope be frustrated.
Laye nat a wait wikedly at the
iust mānes house/ nether trouble
thou his rest: For the iuste shall
fal seuen tymes/⁊ yet rise agayn:
but the vngodlye shall stomble ⁊
fall into mischef.
If thy aduersary fal/ be nat glad
⁊ if he hurteth himself/let nat thy
hert reioyse / lest the lorde se the:
whose fall ⁊ hurte may so appere
to the lorde / that he wyll tourne
his wrath from him.
Frete nat thi self at ẏ prosperite
of

of the euyl/nether ēuy the vngod lye/for there is no good hope left them: but their gloriouse lyght shall be quenched.

Sōne/ fere the lorde & the kige & medle nat wt the cedicyouse: for their soden destructyō is at hāde and their fall; who knoweth it? These ar the thinges/ which the wyse commende.

¶ These ar also the preceptes of the wyse.

To beholde ẏ ꝑson or outward vysar in iugemēt/ it is nat good.

He that sayth to the vngodlye: thou art rightwise: the peple shal curse & abhorre hi: but they that rebuke him/ are to be beloued / & shalbe plentuously blessed.

Those lyppꝫ ar worthy to be kissed/ ẏ gyue an apte redy āswere.

First finissh thy worke without forth

forthe/ & dyght thy felde/ & afterwarde buylde thy house.

Be no false witnes against thi neighbour/ neither deceyue him with thy coloured lyes.

Saye nat / as he hath done to me / euen so shall I serue him agayne / I shall deale with euery man after his deseruyng.

I passed forby the felde of the slouthfull mā/ & vineyarde of the folysshe/ & lo/all was ouer rōne w^t nettels/ & couerd with thornes & the wall was slyden downe. And I loked cōsyderig it wel: & I turned there a lesson for mischef: sayeng: shalt thou thā slepe any while: shalt thou then slōbre any lenger: shalt thou stāde ydle holdig the one hande in the tother:

Thy pouerty shal stele vpon ȳ like a thef/ & nede shal crepe ouer the

the vnwaris. Cap.xxv.

¶ These ar also Solomons parables/which the men of Ezechy kynge of Juda added to.

The glory of god is to haue a thing hid:but ỹ glori of kiges is to serche out certayn thi
Like as ỹ altytude of heuẽ(ges. and the depth of the erthe are in comprehensyble / euen so is the hert of a kinge vnsercheable.

If thou rubbest the rouste frõ siluer:thy vessell shalbe pure / take vngodlynes from a kinge / & his sete shall prosperc in iustyce.

Be nat to glorious in ỹ sight of a kinge/ nether prese thou into ỹ place of great mẽ: For it is beter for ỹ to here/come vp hither/ thã to be thurst out of the prices presence/whõ thou diddest beholde.

Be nat hastye to stryue/ leste thou

thou so hurtest thy neybour/ that afterward it lyeth nat in thy power to make him a mendes.

Let thy neighbour iuge thi cause/ & dysclose thou nat anothers secretes: lest the herer rebuke the and gyue the shame.

A worde spoken in tyme & dewordre/ is golden apples in syluer

To rebuke the wise ẏ (disshes. hereth it/ is lyke a golden chaine and golden eare ringes.

Like as colde refressheth i the hote haruest / so refressheth a faithfull messager hi that sent hi/ & setteth his maisters mynde at rest.

He that delyteth in ꝓmisyng & nothig performeth/ is lyke a cloude & wynde without rayne.

Pacience pleaseth princes / & a softe tonge molifieth harde men.

Where thou findeth hony / ete that

that ꝑ ſufficeth the: leſt in eting to moch thou caſt it out againe.

Refraine thy fote frō thy neighbours houſe/ leſt he beinge wery of the/ hate the.

He that teſtifieth falſly agaīſt his neighbour/ is a ſpere/ a ſwerde/ and a ſharpe arowe.

A rotten tothe & a waueringe fote/ are lyke the truſt of the vnfaithfull in tyme of nede.

To ſynge pſalmes to a ſhrewd hert/ is to gyue raggi to a mā in colde/ & to put one ſowre thige to

If thy enemy be hūgry (anothꝰ fede him: & if he thirſt gyue him drinke: for ſo ſhalt thou hepe coles vpon his heed/ and the lorde ſhall rewarde the.

The north wynde purifieth the ayre/ & diſpelleth raine: & ſo doth a ſadde coūtenāce wᵗ grauite clo

ſe vp

se vp a slaunderouse tonge

It is beter to sit in a corner of a cotage/thā to dwell i a wide house with a contencious woman.

Colde waters ar vnto ỹ thirsti lyke good tydings brought frō a (farre.

The right wyse fallen downe before the vngodlye/ is a troubled well ⁊ a marred spring.

As it is nat good to ete to moch hony / so is he ouerwhelmed ỹ sercheth to high thynges.

A mā that cā not holde his tōge is lyke an opē cyte w'out a wall.

Cap. xxvi.

LYke as snowe in somer/ and rayne in harueste / so semeth a fole worshippe.

As the byrde flyeth away/ ⁊ the swalowe ouer/ euē so a false curse flyeth ouer/ ⁊ hurteth nat the per(sone.

As the whippe is to the horse

horse/ ⁊ the brydle to the asse / so serueth ẏ rodde to ẏ foles backe.
Answer nat a fole after his folishnesse/ lest thou be made lyke him
But so answere hi after his folyshnes/ lest he appere wise to hi
He that doth his busynes (selfe by a folysshe messager / is lyke a lame man/ ⁊ receyueth hurte.
As the lame cā nat lyfte vp his fete/ so ar sentēces in ẏ mouthes
To promote a fole/is (of foles. to cast a preciouse stone amōg an heape of stones / or deed mennes bones vnder the galowes.
Scripture in the mouth of the folisshe/ is as a thorne sticked in the dronken mannes hande.
A wyse man dothe all thynges right : but he that heyreth fooles heyreth the neglygent.
As the dogge retourneth vnto
his

his vomit/ so retourneth the fole to his folysshnesse.

If thou seest a man that beleueth himself wyse / trust nomore to him/ than to a fole.

The sloughherd sayth / the leoparde is in ỹ waye/ and the lyon in the stretes.

As the doore is tourned to & fro vpō the threshold/euē so turneth the sloughherd himself in his bed.

The sloughherd hydeth his hande in his bosom / & wyll nat lyfte it vnto his owne mouthe.

The ydle sloughherd thinketh hi selfe to know more than seuyn other that teche sentences.

He ỹ medleth in a nother mannes stryfe/ twitcheth a dogge by the eares.

He ỹ deceyueth his frende sayeng in sporte/ I will do it/is like

one

one that shoteth forth of a preuy place/ flaming deadly arowes.

As fyre is quenched (the wood taken awaye) so ceasseth contencion/the false accuser nat harde.

As colles make heate/ & woode kindleth the fyre/so do the contencious kyndle braulynge.

The wordes of a supplãtour are stripes/ & perse euẽ the very brest

As it becometh an erthẽ potte to be ouerlayde with the drosse of syluer/ euen so do venemous lyppes agre with an euyll hert.

An enemy sheweth hilself by his lyppes/ whan he speketh fayre at thy bosome/ thã entendeth he de-

Whan he flattereth/ be- (ceyte. leue him nat: for he bereth moch abhominacion in his brest.

He that couereth his hatered to hurte a nother/ his malice shalbe

openly reuelcd.

He that diggeth vp a pitte ſhal fal in to ỹ ſame/ & he that rolleth a ſtone ſhall ſtomble at it.

A lyeng tonge may nat bere his rebuker/ & a flatery mouth bringeth on miſchif. Cap.xxbii.

O Lozy nat of to mozowe: foz thou canneſt nat tell what may happē vnto the to day.

Let another mā p̄ayſe the/ and nat thyn owne mouth.

Heuy is the ſtone/ & waighty is the grauell: but heuier than both is the wzoth of a fole.

Cruell is indignation & wzath but befoze enuy/ who may abyde

Beter is an open rebuke thē ho lowe loue. ¶ Faithfuller ar ỹ woūdes of a louer/ thā the fraudlent kyſſes of an enemy.

A full ſoule tredeth euen vpon honye

hony/ but vnto the hongry / euen the sowre is full swete.

He that ofte flytteth / is lyke a byrde forsakinge her nest.

Swete oyntmentes & sauours delyte the herte: but sweter is a frende that well can counsell.

Thy frēde & thy fathers frende cast nat of: nor go nat ito thi broders house in tyme of thy tribula.

Beter is a frēde at hande/ (ciō. thā a broder dwellig farre hence.

Lerne wysedom (my chylde) & my hert shall ioye / for ỹ I haue tauzt the to answer my rebukers

The circūspecte wyse espyeth eupll & hydeth hi selfe/ but the temerarious fole goth forthe vnauysed/& receyueth hurte.

Take his cote ỹ promyseth for another/ & take of hi a pledge for this other. He ỹ prayseth his

frende to lowde / is thoughte to
ryse erly to curse him.
A chyding womã / is a cõtinual
house dropyng whan it rayneth,
And he ỹ refrayneth it / refray-
neth the wynde / & laboureth to
holde oyle fast in his hande.
As one knyfe maketh sharpe a
nother / so doth one man confort
and helpe a nother.
He that nourisheth the fygtre
muste eat of her frutes / & he that
helpeth his maister / is worthi ho
As one face representeth (nour.
another in ỹ water / so ar mẽnes
hertes one agaynst another.
Graues & deth ar neuer satisfied
no lesse thã the eyes of the coue-
A man is tryed at the (touse.
mouth of his prayser / as syluer i
ỹ erthẽ bole / & golde in ỹ fornace
Stampe a fole in a morter wt
a pestle.

a pestle lyke whete/ & yet shal nat his folisshnes go from him.

Ouer se thi catell & kepe thi flocke dilygētly/ for yᵘ shalt nat holde these riches euer/ nether endureth this glory from age to age.

Grasse apereth & wareth grene vntyll it be mowen downe.

Thou hast shepe to cloth the/ & gotes (which solde) the price mai plowe and sowe thy laude. And their mylke wyll fede thy family

Cap. xxviii.

The vngodly flyeth/ nomā pursuinge hi: but the iust is as stōge as a lyon/ in his cōfi

For the synnes of ỹ lāde (dener. the realme chāgeth ofte hir price but for the prudēt wise/ the kingdome is longe contynued.

One poze bering another/ is lyke a myldew ỹ corrupteth ỹ corn

The

The forsakers of the lawe prai
se the vngodly / & agayne the kee
pers of the lawe rebuke them.

Euyl men regarde not goddes
iugemēt/but ỹ sekers of god ob
serue althynges.

Better is the playne innocent
soule/then ỹ wylye wicked riche.

The prudent obserueth ỹ law/
but ỹ prodigall waster shameth
his father.

He that hepeth him goodes wt
vsury & false lucre/ gathereth thē
for other that be moze nedye.

He that refuseth to here ỹ lawe
his prayer is abhominable.

He that deceyueth the faithful/
shal fall into the pitte/whā good
men shall prospere.

The riche thinketh him self wi
se but ỹ poze prudēt espyeth him.

The promotion of the iust bring
geth

geth gret glory: but where ỹ vngodly be promoted the state of ỹ realme is changed.

He that cloketh his synnes shal sorow: but he that acknowlegeth & forsaketh thē/ shal haue mercy.

Blessed is he that euer feareth god/but the harde herted shal fal in to mischefe.

A wycked prince ouer ỹ people is a rorige lyon & an hōgry beare

If the prince be without vnderstādinge/ there shalbe moche iniurye: & if he hateth couetousnes he shall longe raygne.

He that doth wronge shall be a renagate vnto his grauc/and no man shall helpe him.

The pure vpright shall be safe/ who so peuerteth his wayes shall fall at the laste.

He that tilleth his felde shall be

sated/but he ỹ is ydle shall suffre
The faithful shalbe blest (hõgre
sed / but he that hastieth to gette
riches shalbe harmefull.
To beholde but the face in iuge
mẽt is nat good/ for such a behol
der wyl sine for a morsell of bred.
He that is swifte vnto riches en
ueng another/ cõsidereth nat po
uerty hãging ouer his owne hed
He ỹ worthely i tyme rebuketh
shalbe at last more accepte/ thã ỹ
He that robbeth fader(flaterer
& mother/ denieng it to be synne:
is felowe to a murtherer.
The proude stereth vp strif:but
he ỹ trusteth in god shalbe saued
He that trusteth in hiselfe is nat
wise:he that walketh wisely shal
Who so giueth to ỹ pore(yspet
shal nat wãte/ but he shalbe cur-
sed ỹ turneth his eyes frõ them.
Whan

whan the vngodly are exalted / ỹ people hide thē selues: but whā they perysshe the iust prospere.

Cap. xxix.

He ỹ is stifnecked agaynste his rebuker / sodenly perisshyth without remedy.

He that loueth wysedom delyteth his father: but the horemonger wasteth his riches.

By true iugemēt the kynge stablisshyth his kyngdom / but he ỹ taketh bribes distroieth it.

He ỹ flatereth his neyghbour / layeth a wayt for him: but ỹ yuell is trappeth in his own mischefe whan the iuste shall reioyse.

The right wyse wyl knowe the causes of the pore: but the vngodly regardeth nat iugement.

Scorners ar poyson to the cite but the wyse ceaseth their paines

If the wise stryue with the fole whether he laughe or be angrye/ the fole can nat be prayed.

Blody mē hate the innocēt/ but the iust norisheth the faithfull.

The fole powreth forth all his spirit at ones/ but the wise refreineth him selfe.

If the prince loue lyes/ than hath he vngodly lyeng mynisters.

The pore meteth the creditour or vsurar/ but it is the lorde that illumineth them bothe.

The seat of the kinge that truely iugeth for the poore/ shall euer stande prosperously.

The rodde with rebukes bringeth wisedom: but a chyld vncorrected shameth his mother.

Where as the vngodly flourish there is moch mischef: but the iuste bering rule/ they shall fall.

Chastice

Chastice thy childe & it shal delyte the/ & thou shalt reioyse in hi

Where preching fayleth/ the people perissh: but the kepers of the lawe shall prospere.

Seruātes ar nat mended with wordes: for though the vnderstāde/ yet ar they full neglygent.

Beter is it to trust vnto the vnwise/ than to the vnadupsed.

He ỹ bringeth vp his seruāt delicatly/ shall make hi his maister at length. ¶ An angry e man stereth vp stryfe/ & one full of indignacion / offendeth euermore.

Pride casteth downe a mā/ but the meke soule shall haue glory e.

He hateth his lyfe that associateth the thefe: he shall here the periurer/ & nat disclose him.

He that fereth men / shall fall: but he that trusteth vpō the lorde

shalbe

shalbe exalted.

Many desyre ẏ princes fauour but the iugement of euery man cometh from the lorde.

The iust abhorreth the vngodlye/ and the vngodly loueth thē that folowe the right waye.

Cap.xxx.

¶ These ar ẏ wordes of Agur the sonne of Jake/ which doctryne and sentēces of lythiell/ leithiell and I call lefte.

O Fall men/ am I the moste vnwyse/ without all vnderstanding/ nether haue I learned wysedom/ nor knowe the knowlege of the faithfull.

Who hath ascēded vnto heuē/ ⁊ come downe again? who cōprehēdeth the wides in his hāde? who hathe shut vp the sees vnder his clothes? who hath layde the foū-

dacions

dacions of the erth? what is his name? what is his sonnes name? wotest thou?

All ỹ wordes of god ar pfytly purifyed/ & a shilde vnto thē that trust in him: wherfore adde thou nothing vnto his wordes/ lest he repoue the/ and thou be founde a

Two thiges haue I asked (lyer whiche I pray ỹ to giue me er I die. Vanyte & lyes remoue farre fro me. pouerte & riches giue me nat/but my sufficiēt lyuing only geue me: lest I being to full/ lye: sayenge: who is the lorde? or lest pouerte causeth me to steale/ and so defyle the name of god.

Accuse nat a seruante vnto his maister/lest he speke yll vpon the and thou be hurte.

An ypocryte curseth his father and speketh yll by his mother.

This

This generacion thinketh it self cleane/ & yet goth it neuer about to wasshe a way his fylthynesse.

This kynde lyft vp their eyes/ & twincle with their eye lyddes.

These whelpes haue teth lyke a swerde/ & their vāghes ar lyke a daggers poite/to deuowre ỹ poore/ & to make a waye the carefull nedious. These horse leches haue two doughters cryeng / haue done/haue done/ bringe it hider/ a waye/ a waye.

These thre things ar insaciable & the fourth is neuer fylled / hell the womans matrix/the drie erth and fyre is neuer sated.

An eye that scorneth his fader/ & dispiseth to here his moder/ ỹ rauens of ỹ riuer myght pike out & the yonge egles myght eat vp.

Thre thiges I know nat/ & the fourth

fourth I can nat cõprehende/ the way of an egle in thayre/ ỹ waye of the serpent ouer the stone / the vorowe of the shyp vpon the see/ and the waye of the yonge man towarde the mayde.

Also such is the way of the harlot: which whã she hath destroyed the mã/ she wypeth her mouth & denyeth that she did hi any hat

Thre thinges trouble the (meerth/ & the fourth she may nat bere. The seruãt to be maister/ a folc to be fated / ỹ cõtencious brawlyng woman to be maryed/ & the handmayd to be made heyres to her maistres.

There ar. iiii. litell bestes on ỹ erth / whiche excede the wyse in prudence. The ante is but a weke beeste / and it prepayreth her meat and getherecth it in harueste.

The

The coney is but a weake kide / and yet it wyl dwell in the highe rockes. The locustes although they haue nat a kyng/yet go they forth flocke by flock i order. The spyder weaueth subtyl webbes & dwelleth in kynges palaces.

There ar .iiii. thinges ỹ go perfaitly /& the fourth goth goodly: A lyon is a very stronge best/& feareth non other best. A grayhounde well spared & knitte behynde. A rãme / & a kynge whõ no man may resyste. ¶ Whan thou arte puft vp with folysshnes & imagynest yll/ thã prẽsse downe thy lyppes with thy handes.

If thou chernest mylke / there shal come boter. If thou wrigest thy nose to harde/ỹ^{u} shalt drawe forth blode: If thou chafest the angrye/ thou shalt excyte stryfe.

The

¶ The wordes of kynge Lamuell / & doctryne: whiche his mother taught him: sayenge.

O H / my most derest beloued sonne: Oh / my swete sonne borne in myn own body / gyue nat thy substaūce to womē. For they ar the distructiō cuen of kynges. Neither gyue thou to moche wyne to kynges / lest they made drōken forgete iugement / executing the lawe vniustly vpon the poze.

Gyue stronge drike to ỹ poze & weake / & wyne to the carefull afflicte: ỹ they might forgete theyr pouertye and sorowe.

Helpe thē that can nat speke for thē selfe in iugement / defende all socourlesse / auenge & delyuer the poze abiectes.

¶ An honest chaste wyfe who so findeth: he findeth a better trea-

sure tha any pciouse stone or ple.
Her husbōdes hert is glued vn-
to her/ & his housholde stuffe shall
She shal gyue him ỹ (nat wast
that good is & neuer none yuell.
She wyll handle woll & flaxe/
it is gret pleasure for her to laye
her handes to labour.
She is lyke the marchāt̄ shyp
pe/ bringyng goodes frō a farre.
She aryseth in ỹ night to ppa-
re meat for his housholde & pullē.
She consydereth lande & byeth
it/makynge it a vyneyarde with
her owne handes.
She tucketh vp her self & stret
cheth forth her armes vnto labo'.
She espieth ỹ profyte of her tra
uel: her cādle goth nat forth of al
She recheth her rocke & (night.
pulleth forth her spyndle.
She offreth forth her hāde to ỹ
poze.

pore/ ⁊ stretcheth it forth to ẏ ne-
She feareth no colde to (dye.
hurt her housholde/ for euery one
is double clothed.
She maketh her self goodly or-
namentes/ ⁊ is deckt wt sylkes ⁊
Nobly ⁊ clere sitteth (purple.
her husbōde in the gates with ẏ
elders of the realme.
She maketh lynen as fyne as
sylke ⁊ selleth it: ⁊ deliuereth gir
dels to marchauntes.
She is endued with strength ⁊
beautye/ ⁊ shal reioyse at ẏ laste.
She speketh wysely/ ⁊ a swete
grace is there in her tonge.
She ꝯsidereth wel ẏ state of her
house ⁊ ete nat her bred ī idlenes.
Her sonnes stande vp ⁊ honour
her: ⁊ her husbonde prayseth her.
Many daughters brig in riches
togither: but thou excedest thē al
Decey

Deceytfull is beaute/ & propre shape begyleth: but the wise that fereth god/ shalbe praysed.

Gyue her of her owne labours that her owne workes may prayse her in the gates.

¶ Thus endeth the ꝓuerbes / & here foloweth ẏ sayēg; of ẏ wise

PLease all men.
Rest/ is a good thinge.
Folehardinesse is perillouse.
Kepe thy promise.
Be euer one to thi frēde in aduer (site.
Couer thy misfortune lest
thy enemyes reioyse.
Cleue to the trewthe.
Hate cruelnessé.
Do right
Kepe well thy house.
Nourter thy dere chyldren.

Temper

Tempre thy selfe frō foule spech.
Remēbre well thy gyft/ receiued.
Cast nat a way thy inferiour.
Thrust nat thy self hedling into
Execise temperaunce. (perill.
Be of honest maners.
Hate slaūders. Fle vnclēnes
Tempre pleasure.
Abstayne from othes.
Seke godlynesse.
Prayse honest thinges.
Abstayne from vyce.
Acquite benefytes.
Be mercyfull vnto thy supplyāt/
Instructe thy chyldren.
Hate stryfe.
Accompany with thy wyfe.
Haue good men in price.
Here that pertayneth vnto the.
Flie opprobri. Answer in tyme
Do those thynges ẏ shall nat re-
Enuye no man. (pent the.
Folowe

Folowe that: that iust is.
Honour them that do the good.
Nourysshe hope.
Hate slaunderouse wordes.
Be gentyll to be spoken to.
Whē yu hast erred/chāge thy coū
Kepe longe amite. (sels.
Be nat daungerouse to any man
Seke concorde. Fere ỹ rulers.
Flatre nat. Trust nat to ỹ time
Neglecte nat thy selfe.
Do reuerence to thy elders.
Dye for the comen welth.
Sorowe nat for euery thinge.
Make tht chyldrē gētle & lyberal
Trust nonother wise then a mor-
tall mā: but spare as immortall
Be nat borne vp with glorye.
Couer secretes.
Gyue place to great men.
Abyde opportunite.
Thinke vpon mortall thinges.

Gyue

Gyue with profyte.
Begyn nat to do iniurye.
Flie heuineſſe.
Laugh nat vpon the dead.
Vſe thy frendes.
Delyte thy frendes.
Counſell blameleſſe.
Speke nat yll of god / but take hede what he is.
Here moche / and ſpeke lytle.
Firſt delybere / & than bende the to worke. Prayſe nat the vnworthye for his richeſſe.
Honour the prince.
Proue thy frendes.
Promyſe to no man.
Be lyke thy ſelfe.
That is preſent / take it in good worth. Thruſt a detractour out of thy houſe.
If thou be hurte in a ſmall matter of thy familyar / bere it.

Repute

Reput nat thy enemy for a frēde.
What yᵘ hast done to thy parent;
loke for the same of thy children.
Before all thinges worship god
Betwene thy frēdes be nat iuge.
Stryue nat with thy parentes:
although thou sayest the right.
Scorne nat thynfortunate.
Let nat thy tongue ronne before
thy mynde.
Coueyt nat those thinges which
may nat be brought to passe.
Mary a wise of egall degre/lest
she beig of a rich stocke/thou get
test the lordes/ ⁊ no affinite.

¶ Thus endeth the saienges of
the wyse. Printed at London
by Thomas Godfray.

PALACE LIBRARY LAMBETH

¶ Here foloweth

the boke of Solomō called Ecclesiastes / (which is to say in Englishe / a pre-cher).

¶ The sermons of Solomon ỹ sonne of Dauid/ kynge of Jerusalem.

ALl thinges at all tyme ar subiect vnto vanite (saith this preacher) ther is nothyng els but very vanytie. What els getteth man of all thyng vnder the sonne (labour he neuer so sore) but vanite? One age goth and a nother cometh/ but the erth abydeth styll. The sonne ryseth and goth downe/ returning vnto his place to rise agayne. Nowe bloweth the wynde agaynst ỹ south and anone it returneth against ỹ north/ thus turnyng cõtynually about agayn vnto ỹ place where it began. All ryuers ronne in to the see/ & yet riseth it nat so hygh as to passe her bownes/ but the

sendeth them backe agayne to re
tourne into her. All thynges for
their vnstable mutabilyte are to
harde & high for mānes capacyte
for as nothig can satisfye the eye/
so desyreth the eare euermore to
here. What thing hath ther ben/
but a like succedeth & is to come-
ye/ what thing hath ther bē done
but a lyke is & shal be/so ỹ vnder
the sonne is ther nothing newe.

Is there any thynge of whiche
it may be sayd. Lo/this is newe/
No verely. For it hath ben befor
tyme: & as thynges paste growe
out of mide with vs: so shal thin
ges present be forgoten with thē
that folow vs. I my self beyng a
precher/ & kynge ouer Israel abi
dyng in Jerusalem: endeuoured
my selfe delygētly & wysely to en
serche the knowlege of euery thi-
ge

ge vnder the sonne. But lorde / how heuy & tedious is this study / which god hath gyuē to mor tall men thus to wery thē selues in so serchynge? But yet I consydered al thinges made vnder heuen: & lo / I could espye nothige els / but that all was but vanite & mysery. The croked can nat be made right / nor the fautye that dayly flyppe away can nat be nō bred. Thā thus thought I with my self: Se / I am clere & myghty / excellyng of all men in wysedom that were euer before me in Jerusalem: I haue promoted & encreased the study of wysedome & knowlege of all thynges: I gaue my selfe hole by longe experience to get wysedom / and also to know the mad folysshnes of mē. But this myn enforcemēt I felte it to

it to be no nother thā a miserable labour & laborous turmētyng of my mynde: For where is moche wisedom/ there is as moch afflic cion & trouble/ & who so contendeth to hauc experyence & knowlege of many thinges / he wrappeth him selfe in moche labour & heupnesse. Cap. ii.

Wherfore I thought thus wt my selfe sayēg: Well I shal take me to more ease & plesure/ to laugh & be mery. But lo/ all this was euyn also very vanite. & I tolde laughter/ thou makest mē madde I said vnto sporte & mirth: what dost thou? art thou mad to? And here thā I decreed wt my selfe to withdraw my flesshe frō wyne) & to set my herte so wisely to optayne prudence/ that I myght also enstructe

structe and lerne other what they shulde do/ ⁊ shew thē what is gode ⁊ profitable as lōge as they lyue. I attempted also to bringe a bout many/ both noble ⁊ gret thīges: I buylded costely houses/ ⁊ plāted vyne yardes / I made me gardēs as swete as paradyse/set with all maner frutful trees/ ⁊ cōuaied my cundytz with water to mynistre moistenes vnto euery yōg tre. I had seruātes/hādmaydens/ ⁊ a gret famely. I had gretter herdz of bestes ⁊ shepe thā all ẏ wer befor me i Ierusalē. I had gathered me golde ⁊ syluer/ with oth' treasure as besemed any kīg what so euer he were. Thā did I ordeyne me syngers ⁊ dauncers both men ⁊ womē/ whō to here ⁊ beholde was gret plesure/of whō some were my cup berers:so that

there

there was neuer none lyke me in Jerusalem: natwithstādyng yet dyd wysedome abyde styll with me: And what so euer my eyes desyred/ they had it: Neither dyd I nat withdrawe my hert to any pleasure/ but dyd recreate my selfe in euery labour. And this pleasaunt frute me thought my selfe well worthy for my trauell. But after this at laste began I to cōsyder & expende all my dedes: & lo/ al were very vanite & misery/ & nothyng stable vnder the sōne. Thā I turned me to beholde my wisedome/ & I sawe it but madnes & folishenes/ for what mā is there/ which can coūtrefayt & folowe that kynge which hath made hi- And here I spyed as gret differēce betwixt very wysedome and folishenes/as betwixt light and

and darkenes/ & that for bycause the wisemānes eye stādeth in his heed/ & the fole gropeth in derkenes. And ouer this yet I perceyued that in the meane season one gothe his waye lyke the tother. And than I thought: Sith it happen to me euen as it doth to the fole: wherfore contēde I with so great studye to be wyse? And yet euen here perceyued I the same thought to be but vanite: For as sone is the wyse forgoten as the fole/sith althyng alyke by ꝓcesse of tyme goth out of mynde: And as the iuste/ so dieth ỹ fole. Wherfore it yxked me of my lyfe/for no thyng vnder the sōne coude please me/ sith I perceyued it al to be but vanite / labour / & affliction. Thā did I abhorre al myn own loborous enforcemētes vnder ỹ sonne:

sonne: for that I must be compel led to leue them to some mā that folowe me. For who knoweth ỹ man to come whether he shall be wyse or a fole? And yet muste he be my heyre / & rule i my labours and goodes gotten wisely vnder the sonne. And euyn all this yet was it but vanite. wherfore I de termyned playnely with my selfe to cease from all study & traueyl offred me vnder the sonne: For a man / bring he his enforcementes to passe with neuer so great wys dome / prudence / and policy / yet muste he be compelled at laste to leaue thē vnto an vnknowē heyr that neuer dyd sweat for them.
And this is also but vanyte and carefull heuynesse. For what els getteth man with all his sore stu dy and wery traueyle aboute all thinges

thynges vnder the sonne/ thā par
petuall dolour/heuynesse/ trauel
and care of all his lyfe longe/ so
that nyght noꝛ daye hathe he no
quyet mynde: And euyn this/ is
also but vanyte. Is it nat than
better foꝛ man to eat and dꝛynke
& recreat his mynde amōge these
carfull afflictiōs? foꝛ this cometh
of the goodnes of god. who euer
lyued moꝛe sūptuously & lyberal
ly thā I? But verely whō god fa
uoureth/ hi wyl he gyue wisdom
pꝛudence/knowlege/ & gladnes.
But vnto the sinner he giueth in
foꝛtune & care to gather & heap ri
chesse foꝛ him that pleaseth god/
wheꝛfoꝛe/ euen this also is butte
vanyte.

Cap. iii.

ALL thynges accoꝛdynge to
their tyme be subiect vnto
muta-

mutacion: And nothing vnder ꝑ sonne is ꝑmanent. For what soeuer is now borne / it hath a tyme to dye. Nowe be thiges planted which at their tyme must be pluc ked vp agayne. Now it is slaine which before we studyed to hele. Now it is destroyed/ that before was buylded. Now we wepe/ & anon we laugh. Now heuy/now we leap for ioye. We cast awaye stones/ which anon we gather in agayne to buylde with all. Now ar men giuen to loue in wedlock and anon they abhore it. Nowe we seke/ which anō we lese. Now we kepe/ which anō we cast away Now we tere & ryppe/ which be fore we sewed togyther. There is a tyme to be styl/ & tyme to spe ke. Now we loue that we hated. Nowe we ꝑclame batell agaist them

them with whom we nourysshed peace. What pleasure may man haue in these so repugnant heuy labours. But hereof I pceyued / god to cast all these heuy heapes of affliction vpon mā / to vexe & torment hi self with al. For what so euer god made/he dyd it good ly in tyme and order/ & so dyd he set it forth before the worlde also to be done/& euen the consyderacion & creacīō of the worlde hath he engrauen in mānes herte: but yet neither the beginyng nor ende of ỹ workes of god can no mā enserche nor cōprise in his herte. Wherfore I thought nothynge better in this worlde/ than a mā to make mery & cherysshe him self whyle he lyueth. For to eate and drinke with a glad hert/amonge so many forowful labours/is the

gyfte

gyft of god. For I know it verely that what soeuer god worketh it is fast perfyt & perpetuall/ neither may there any thynge be put to/ nor taken from his workes. which all/ god doth to declare hi self to be reuerently feared. Thinges done dayly retourne agayn: and thinges that were to come be lately done. For the lorde cōsyderyng the trāsytory state of al thinges restoreth thē vs agaie. Ouer this yet I saw ỹ seates of iuges/ in which there raigned vngodlynes/ for where iustyce shulde be ministred there dyd sit ỹ wiked. And here than I thought wt my self: The lorde is the very true iuge both of the iust and vngodly: For euery thought/ al counsels & werkes that euer were or shalbe/ shallbe brought before him to be iuged

iuged at their tyme. Than after a lyke maner I cõsydered the carefull state of man: how the lorde exercyseth him in suche laborous misery / that they appere nothing better than beestes / for they haue both a lyke ende to dye: and a lyue they agree nat moche vnlyke / as one dieth / so dyeth the tother: so that the chaunce of one semeth nat to be better than the tothers. & al is but vanite that chaunceth to them both / & all at last come to one place: For as al came of dust so retourne they in to erth again. who can tell whether the spyryte of man ascẽdeth vpwardes: and whether the breath of beestes go downwardes into the erth with their bodyes: Wherfore me thynketh it beste for man to be merye and glad in the myddes of thys myse-

miserable state / for no parte els shall he haue: & who shall bryng him agayn to se what shal be here done after him.

Cap. iiii.

AND yet I tourned me agayn to behold the iniust oppression of men in this worlde & lo / I saw the teares of the oppressed w^t wronge / no mā nether helpig nor cōfortig thē. For theyr tyrannous oppressours were of suche myght that no man myght resyst them: whiche thynge consydered / I thought thē to be happyer and better at ease / whiche be nowe ded / than them that yet lyue. Ye / I iuged that man to be happier than either of them both whiche is yet vnborne / whiche hath nat yet sene these manifolde myscheues commytted vnder the sonne.

sonne. Thā loked I vpon the la-
borous enforcementes & vnwery
studyes of euery mā: & I perceyu-
ed al togyder full of enuye & de-
ceyte: which al is but very vani-
te & meer mysery. And here / the
folysshmā abhorring al this clas
ped his hādes togither vntyll he
was constrayned for his ydelnes
to eat his owne fleshe: thinkyng
nethles moche better to haue but
an handfull with rest / than both
his handes full with labour and
carfull calamite. Ouer this / I
turned me & behelde yet another
gret vanite in this world: I saw
men liuyng sole without chyldrē
or kyn / & yet neuer ceased they la-
bourig & trauelig day nor nyght /
no riches coulde satysfye their in-
saciable eyes: no / they coulde ne-
uer thus thynke: Wherfore do I

thus wery & weake my selfe: for whom do I thus cõsume my self with care: for whose pleasure & pfyte do I thus spare myn own goodes fro myn owne mouth Is nat this very vanite & vnhappy heuy labour: It is better / it is better therfore / two to lyue togyder than one alone / that yet eche may refreshe the tother with the frutes of theyr comune labour: & especially / if one fal / yet ỹ tother felow helper may be redy at hande to helpe hi vp again: If two slepe togyder one shall warme & nourishe the tother: for how may one alone defende him self frõ the iniuriouse colde: Also one alone (if any wolde hurte him) is sone ouercome: but two togyder may resyst. For a threwrethed rope is nat so sone broken. A pore yõg man

man ỹ wyse is ꝛ prudẽt/is better than an old dottysshe ruler/ that folysshe is and vncircũspecte. It happeneth ofte that one crepeth out of prison to the kyngdome/ where agayne a nother borne to be kyng/perisheth for pouertye. And I saw a gret multytude vnder the sonne/ folowyng and depẽdyng of a nother yong man to succede his father in the kigdom euen as great a nombre as euer folowed his father/ some before and some after: ꝛ yet was the father neuer so houorouse vnto thẽ as shall this his sonne be: to desyre therfor a nother kyng/ what elles is it/ than very vanyte?

Cap. v.

Whan thou goist into ỹ house of the lorde/take good hede vnto thy fete/ & applye thy herte to

prayer and hering of his worde: for this is moche better than the offeraũces of folyssh men/ which knowe nat what synne in so doig they cõmytte. Let nat thy tonge ronne before thy mynde / neither thy herte to hasty to speke before god: for God is in heuen/ ⁊ thou in erth/ wherfor vse thou but few wordes For lyke as moche study ⁊ care in the day engendre many dreames / so ar many wordes the very tokẽ of gret folyshnes. But ⁊ if thou ꝓmisest any thynge vnto god/ pay it without delay. For foles please hi nat. If thou therefore promisest hi/ pay it him: For it is better nothyng to vow / thã neuer to performe thy vowe. Beware therfore lest thy subtyle tõgue wrappe thy fleshe in synne. Neither shalte thou thinke that thou

thou praeist or vowest before any aungell: for they knowe vs nat: but it is god whom thou makest angrie with prayng many wordes & folysshe vowes/ whiche shal distroie all suche workes of their owne inuencion. Where are many dreames/ there is moche vanite & no lesse wordes. But thou therfore se that thou seruest & cleue to god. And if thou seyst the poore afflicted/ oppressed with wronge & both iugement & equite subuerted & violently plucked out of the erth/ yet meruell thou nat gretly at this boldnes. For this oppressour/ be he neuer so alofte / yet is there one higher thā he/ obseruig and watchyng ouer him: & yet aboue them both are there their superiours to / ye/ & ouer al these / yet is there the kynge of the hole

lande

lande/ euen he/ whose tyllyng al
feldes obey. Who so loueth mo-
ney / shall neuer haue ynoughe.
And he that gapeth for rychesse /
shall neuer haue profyt of them:
and euen this is vanyte also. For
where is haboūdance of ryches /
there ar many deuourers of thē/
to eat them vppe: And what pro
fyte/than hath the possessoure of
them els/than for a whyle to fede
his eyes with them? Swete is
the slepe ỹ crepeth ouer the trew
labourer/whether he eateth lytel
or moch: but the ryche wealy/ so
swetely to take his reste / surfets
shall nat suffre him. The moste
greuouse plage/ ỹ I perceyued
to be vnder the sōne / is a man to
possesse riches into his own deth
and vndoynge. For rychesse pe-
risshy nat with out the great afflic
tion

tyon & tormẽtinge of their owne possessour: which goods wil both slyppe away frõ him & his chyld to: & as naked as euer they came both out of theyr mothers wõbe/ shal they retourne & go hence/ nothing carynge away of all their heuy labours. This (I say) is ỹ most myserable afflictyou/ to retourne (for al our carfull labour) as naked as we cam. What thã ꝓfyteth it mã thus i vain wt his sorowful labours / to bete ỹ wide? Al dayes of his lyfe hath he spared & lyued full miserably/ etyng but porely / & that wt no lesse sorowe & care/ thã angre & afflictiõ of body & mide. Lo/ me thinketh it therfore best to eate & drinke & to be mery in the myddes of these labours/ vntyl the ende of our lyfe come which god hath apoynted.

For

For euen this is our porciō. And what so euer he be vnto whō the lorde hath gyuē ryches & power / if he can in his labours ete & drinke with a mery hert / receiuynge it for his porcion: surely it is the very gyfte of god. For this man bredeth nat his brayn / neither aboue the length of his lyfe / nor the incōmodities therof / for that the lorde thus repleniſheth hys herte with ioye.

Cap. vi.

AND yet is ther another comē misery vnto al mē vnder the sōne. For se god gyue a mā riches / glorye / & honour / & what so euer he can desyre: & yet he geueth him nat fre power to vse thē but rather there shall come another vnknowē & spende thē: whiche is no lesse vanite thā greuous

afflic-

affliction. If a mā had an. C. chil
dren & lyued neuer so longe: spa-
ring all this whiche his goodes
from him selfe/ & at last wanting
a place to bury in his deed body:
I wolde iuge ỹ chylde borne cast
forth before the tyme better at ea
se than he. For this mā/ as he is
comē in/ to be laughed at/ so go-
eth he his way again vnder der-
kenes/ his name buried i obliuiō
he seeth nomore the sōne / he fyn-
deth no rest nother here nor ther/
he knoweth vs nat/ although he
had lyued two thousāde yere/ yet
is his mynde vnquiet. Come nat
al togyther vnto one place: Eue-
ry mannes labour / is to fill his
mouth: but his mide wyll neuer
be satisfyed. And what more ha-
th the wyse than the fole? What
helpeth it the poore/ that he kno-
weth

weth wysely to walke before the mē liuyng: It is better to se that thynge which thou desirest / thā to desyre that thou cānest nat get And yet is this but vanite & misery. what is it/ ỹ there is nowe borne: It is a man/ whose misery his very name declareth. And yet may he nat contende with hi that so made hi / sith he excelleth him in power. For if he so shuld do/ vanite shulde shew her selfe ouercomen of her own self. what therfore hath man of him self but vanite & misery. who knoweth what is most expediēt for man liuyng this lyfe of his vanite/ whiche is like a shadowe: or who cā tell a mā what shal folow hi vnder ỹ sonne. Cap. vii.

BEtter is a good name/thā right precious oyntmētes

And

And better is it to dye/than to be borne. Better is it to go in to the house of murnyng/thā of feastig. For in that house euery man lyuyng may cōsyder his ende. Better is murnyng thā laughter/for by murnyng the hert is correcte. And therfore/ the wisemās herte is i the mournyng house. But cōtrarywyse the foles mynde is in the house of mirth. It is more holsome to heare the rebuke of ỹ wise/ thā the swete musike of the fole. For the dissolut laughter of the fole. is lyke the crablinge of thornes sodēly set on fyer vnder the pot/ & this is also but vanite. who so doth vnright/ vexeth fore the wyse/ & destroyeth the mylde hert. Better is ỹ ende of a thige/ than the begynnynge: & better is the pacient & mylde spirite / than

the

the high mynde pufte vp. Be nat to heddy & sone angry: for wrath resteth in foles bosoms. Thynke nat with thy self / sayeng: howe happeneth it / that ẏ worldz past be better than thē that nowe are? for this is no wise question. wise dome is good with rychesse & heritage / & profytable whyles thou art here: For ryches with wysedom are a good buckeler / but the knowlege of that wysedome gyueth lyfe to hir possessour. Loke vp vnto the workes of god: and tell me who can make streight / ẏ he hath croked. In a good daye be glad / but yet in the meane tyme obserue & wayte for the euyll daye: For both be created of god lest man shulde any other fynde. I haue espyed many thiges in ẏ dayes of my vanyte. Here / the iust

tust perisheth for his owne well doyng: & there/ the wicked prospereth longe in his mischef. Be nat therfore to tust nor to wyse/ lest thou thyselfe perisshe also. Nether be thou to wicked nor to folysshe/ lest thou sodenly dyest an cuyll deth. It is good for the/ so to holde ỹ thyng/ that this slippe nat out of thy handes: For who so fereth god auoideth both these perylles. Wysedome minystreth more strēgth to the prudent/ thā x. the mightyest men of the cyte: And yet there is no mā vpon the erth/ that doth good & synne nat. Belcue nat all that mē say. Gyue nat eare to euery mānes talc/ lest paduēture thou heresi thyn own seruaūt speke yl by the/ For thou knowest full well ỹ thou thyselfe often tymes also spekest yll by a nother

nother. Of al these maner thin-
ges I haue had thorow wysedõe
good experience. And than I
thought/ I wyll be wyser: & here
wisedom wēt farre fro me. She
is now gone: & what thē? Depe &
derke is the profoūde secrete/ but
who shall serche it? Than appli
ed I my mynde to serche & fynde
out wisedom & cōnyng: & to trye
out the folyshnes of the vngodly
& the mad errours of the fonde:
& I founde that sith a woman is
more better thā deth it self/ who-
se hert is both nette & snare/ & her
hādes chaynes & bādes; but who
so god fauoureth he shall escape
her/ whan the synner shalbe tan-
gled & taken with her. But lo/ at
laste this thinge haue I founde
(sayth this preacher) This thinge
and that I serched to fynd know
lege/

lege/ & yet ceasse I nat styll to enquyre/ although I fynde it nat. Amonge a thousande men I can skante fynde one profytable/ but amonge so many women/ I fynde none at all. But lo/ this one thig haue I found/ that god in the beginnig made man iust & vpright but he with his posteryte haue entangled thē selues with moche crafte & infinyte questions. But who is so wyse an interpretoure as to expowne and assoyle these thinges?

Cap. viii.

WYsedom maketh fresshe & amyable/ & cleareth a mannes countenance: but the angry vncircumspect is odiouse w'out grace. watte diligētly vpō ỹ kigs mouth to do his cōmādementes. obserue & take hede vnto thy oth made vnto hi/ for he is called god

withdraw nat thy self sone out of his sight/nether enserch thou nat his dedy/nor whether he com iustly vnto his kigdom. For he doth what it pleaseth him. The wordes of kinges ar mighty & full of maiestye: & who is he ỳ dare say vnto hi/ what doest thou: who so obeieth his precept shall haue no harme. The hert of ỳ wyse saith a dew tyme for euery thing to be done/ & attẽperith hiselfe vnto opportunite: For euery thinge hath his tyme cõuenient. But ỳ calamyte of mẽ in the meane tyme is right grcuouse & gret/ & manifolde is his misery: For what thinges be past he knoweth nat: and what is to com vpon hi who can tel hi: It is nat in mãnes power neither to lyue nor dye/he cã nat holde i his breth / neither is it in his

his power to a voyd deth/nether hath he free wyll to eschew or shake of his crosse: no / nat his owne vngodlynes thā may nat deliuer the vngodly. All these thinges I marked/ applyeng my mynde diligently to expende all thynges done vnder the sōne. And I perceyued one mā ofte hauing dominion ouer another into his owne distructyō. Also here I sawe certayn vngodly lately buried/ whiche were estemed right holy/ and yet of all the cyte were they clene forgotten: noman nat once remēberyng that euer there were any suche: whiche all is but very vanyte. Bycause that iugement & payne foloweth nat a none mennes vngodly dedes/ therfore is ꝑ synfull hert of man contynually more prone & redy to couple one

myschefe to a nother. Although the vngodly commytte neuer so moch synne / heapinge one synne vpon a nother an hundred folde / and hath here full longe lyfe: yet am I sure that they shall be blessed that cleue to god / & fere his face: whan the vngodlye whiche fere nat god / shalbe punysshed / their lyfe vanysshing away lyke a shadow. Ouer this / yet espied I another gret vanyte i the erth I sawe many iuste men plaged as the cuyll / and punysshed / as though they commytted euen the dedes of the vngodly. And contrary wyse. I sawe the vngodly prospere in all things / as though they had lyuē as well as ỳ godly & I sayd anone. And euē this is but vanyte: wherfore at laste I praysed a glad minde / and iuged nothig

nothig better for mā in this worl de/ than to ete & drynke with ho= nest mirth in his labours / while he lyue/ enioyeng this gladnesse as the gyft of god / and so dyng it vnder the sonne. Furthermore I endeuoured my selfe wysely to beholde the carefull and mysera= ble labours vpon the erthe. And I sawe some / often tymes / daye nor nyght taking their rest. I lo ked vpon the meruelous workes of god: and I perceyued that of all the workes of god vnder the sonne / no man can serche out the cause nor gyue any rekenynge: but that the more feruent he is to serche / the lesse he fyndeth. Al= thoughe he thinke him selfe wyse to know it/ yet shal he knowe hi self at last nothing at all/ neither to knowe nor finde. Cap. ix.

AL these reuolued with my selfe/yet I endeuoured to serche further. And I foũde that there be both iust ⁊ wysemẽ vsig their dedes to serue them: ⁊ al ar in the hãde of god: but yet is ther no man that knoweth whom he/ amõge other/ other loueth or hateth: For it chaũseth a lyke/ both to the wicked ⁊ good/to the pure ⁊ vnpure/ both to the offerer ⁊ to him that offereth nat. It happeneth to the good/as it doth to sinners/ to the periured/ as to the true swerer. Which thig/ that is to wytte/ that all thiges indyfferently come as well to the one/ as to ẏ tother/ is the worst of all that ar vnder the sõne. Wherfore mãnes hert swelleth in malyce/⁊ contynueth in his own fõde madnes/vnto his graue. Whyle men

are

ar a lyue / they thynke them selfe sure (for a dogge a lyue / is better than a lyon dead) And yet they know that they must dye: But ỹ dead / they know it nat / nether deserue they any more. for their memorial is buryed / so that they be to no mã any further occasion / ether of loue / ẽuy / or hatered / nether haue any pte more i ỹ world of any thige vnder the sõne. wherfore go ⁊ ete thy breed with ioye / ⁊ drinke thy wyne with myrthe: For god is well pleased with thi worke. Se therfore that thy clothes be euermore whyte / and thy heed neuer with out oyntmẽtes / (that is / be euer glad ⁊ ioyouse) Lede thy life iocũdely wt thy beloued wyfe / while thou art here i this vayne worlde / as longe as god wyl suffre ỹ: For thys is thy porcy-

porcion both of thy life & labour/ whiche god hath gyuē the vnder the sonne. What so euer good dede is offred vnto thy hande/ do it constātly/ spedely/ & boldely: For in thy graue/ vnto whiche thou art bent to descende / there is nothinge to do: there is neither erudition / cōninge / knowlege / nor wysedom. Ouer this / yet I turned me to se how all thinges were done vnder the sonne. And I espied ẏ a man to hasty & swyfte/ was nothynge apte to rōne / nor strength helped nat in batail: nor circūspecte puision for food & wining: neither yet sharpe wylines to helpe to haue riches: neither coude cōninge bringe a man into fauour: but that al this depēdeth of time & fortune. A mā knoweth nomore his time of deth than the fysshe

fysshe of her takynge w' the hoke or birde of her snare / so sodenly cometh deth vpon mā & taketh hi at his time. Also I cōsydered wysely yet another thinge vnder the sonne / & me thought it no small wysedom. I saw a cite / nat very gret nor yet full of people / & yet was there a kinge of no smal puissaūce besegig it & castyng vp bul werkes & bankes against it. In which cite there was a certain sy-ple poze wyse man / by whose wisdom the lytle cite might haue bē defended & delyuered frō their enmies: but no mā regarded him: & here a nō iuged I / wisdom to be better than strēgth. Natwithstā ding yet was this poze mannes wysdom neglected / no mā in the cite heryng hi. Wherfoze / ỹ wozdes of ỹ wise ar of moze weight /

altho-

although they be softely spoken than the lowde noyse of an vnwise prince. Wherfore wysedom is better thā all their armour & harnes. And one ydle vnthryfty man troubleth many good mē/no nother wayes / thā the lytell lyghte flye mareth all the swetnes of the precious oyntmēt. Folysshnesse somtyme is better thā wysedom & honour. The herte of the wyse is in his right hande: but the foles hert is in his lyfthande. The fole/ do he his owne dedes neuer so folysshly hi selfe / yet thynketh he all other to be but foles. If any stronge furiouseffecte cometh ouer the/for nat hauing thyn own will yet be nat moued. For to suffre & sōtyme to leaue of thyn own wyll/ repressyth & stylleth moche hurte and losse. Cap. x.

And

And yet is there another mise-
rable calamyte vnder the sonne/
that is to wyt / ẏ gret ouersyght
of rulers in ꝓmouing ⁊ settynge
vp foles in gret honours ⁊ digni
te/ suffring the riche i wisedome
to sit styll in the dust. I saw sla-
ues ryde gloriously vpō palfres/
⁊ mē worthy to be pricely rulers
go on fote lyke seruātes. He that
dyggeth vp the pit shall him self
fall into it. He that breketh vp ẏ
old roten hedge shalbe first biten
of the edder. Who so rolleth ẏ sto
ne shalbe most wery. And he that
cleueth wode shall katche sonest
harme of it. The blonter the axe
is/ ẏ more labour it asketh to be
made sharpe. Thus doth wyse-
dom folow experience. A sedici-
ous secrete tale bearer with his
bacbiting is as euyll as ẏ edder
that sodenly stingeth er she hisse.

The tōge of the wise hath a gret grace: but ỹ foles lippes deuoure himself. For the begynnyng of his speche is folisshnes/ & thende is perylous & fonde madnesse. A fole maketh many wordes: & no man cā perceiue neither taile nor head of his tale. The inforcemētes of foles prosper nat/ bycause they can nat go the right way into the cite. Wo be to ỹ lande whose kinge is but a childe/ & whose rulers ete erly. But happy is ỹ lande whose kinge is clere & strōge/ & whose rulers ete nat to erly & that for their bodely sustinance & nat to paumpere their lustes. For thorowe ignauy and slewth the bemes of ỹ house synke downe: & thorow ydle handes it rayneth thorow ỹ house rofe. They prepare theyr mete vnto pleasure and laughter/ & make their wyne

to make mery the lyuinge: vnto whose noughtynes/ money must mynistre all thyng. Cõspyre nat/ nor thinke thou non euyl agẽst ỹ king/ nor say no hurt agenst the ryche/ no/nat i thy secret chãbre: for the foules of the ayre wil cary them the voice of thy wordes/ & wynged messengers wyll vtter thy thoughtes. Cap. xi.

Of liberall almys this is spokẽ

CAste forth thy brede vpon the ouerflowing waters/ and thou shalt fynde it agayn in tyme to come. Deale it amonge seuen & eight/ for thou knowest nat what darth & calampyte shall fall vpõ the erthe. If the cloudes be full/ they powre downe rayne vpon the erthe. If the tree be cut downe/ where so euer it falleth/ whether it be toward ỹ southe or agẽst the north/ there lieth it styl.

Who so curiously obserueth and wayteth vpō the wynde/ he shall neuer sowe: Neither shall he neuer reape that fereth the cloudes. As thou neither knowest ỹ waye of the winde. nor the iountes knitting togider the bones in the mothers wōbe: so maist thou nat serche out ỹ werkꝭ of god euen where so diuersely wrought. Sowe thy seaderly/neither let thy hāde cease at euen: for thou canste nat tell whether in this tyme or that which shal take: & if what is sowne at both times take/ it is so moche the better. The light is pleasaūt/ & iocunde is it to se the sōne Lyue a mā neuer so longe in cōtinuall mirth: yet hath he left him this corrasye / to consyder ỹ his best dayes be past & the lenger he lyueth ỹ more labour & misery abideth hi/ which al is but vanite.

BE mery therfor (yōge mā) in thy yougth / and take a glad hert vnto the while thou art lusty / take thy pleasure accordig to thy minde: but yet shalte thou well know / that for all these thinges / god will call the vnto tugemēt. Wrath & heuynes / put them ferre frō thy hert / & cōuaye diseases from thy body / and yet is thy childhed & yougth both but vanite. Remēbre thy maker therfore in thy yougth before those heuy carefull calamitose dayes come: wher in for thy wofull age thou shalt say: These dayes please me nothyng. Remēbre thy maker (I say) erth / sonne / the dayes / mone & starres / be made derke / and the swete showers past / ỹ heuy cloudes be retourned / euen the tyme whan the kepers of ỹ house shal tremble & quake & the strōge shal

stoupe & crepe away / & myllers shall stande ydle / bycause there shalbe so fewe: and the eye wyndowes shalbe shut vp with ỹ dore of derkenes / whā the gates of the stretes shalbe locked vp / and the myllers voyce made small & faite / & shalbe awake at the cōge of the byrde / whā all the doughters of muspke be waxen deffe / & thou goyng forth shall tremble & stay at the high stōbelyng block in the way: whā the Almande tre shall florysshe / & the locust laden with many cares enclyueth to ỹ groūde / al pleasure fayling him. For euen hytherwards goth mā / perpetually there to dwell: and the murners shal go about i the stretes. Remembre (I saye) thy maker / before the spluer lyne be taken awaye / and the golden vp sprynges be sonke downe / & the

bucket of the well catche riftes/ and the well wheeles be broken: For dust must retourne and be re solued in to erth/as it was in the begynning: But the spiryt shall tourne in to god agayne whiche gaue it. All thinges ar nat elles than vanyte (sayde the precher) ye / euen very vanyte.

¶ This precher & autour of this lytell boke / excellynge nat onely in wysdom/but also in teching ỹ people knowlege and vnderstan ding of thinges: Consydered & serched out euery thynge/ & com pyled many sẽtences. He studyed also dilygently to fynde out pro fytable and pure speche/ with no lesse grace than eloquẽce/ & wrot the very wordes of trewthe frely. These wordes of ỹ wise beig bo th spear & stunge / were gathered and

and wryten by the comē maisters & rulers / endyted & delyuered of a certayn pastour & preacher. Beware therfore(my sonne) of any other many wordes mo. For there is neither mesure nor ende i wrytyng bokes. And many preachers diuersely & to oft preachige to the people/ar but tediouse vnto thē & wery thē. Nowe therfore let vs here ỳ brief cōclusion of all. Fere god & kepe his cōmandementes. For this belongeth al alike vnto euery mā. For god shal cal all ỳ dedes of euery mortall man in to iugemēt/ & shal reuele & lay open all their secretes bothe good and badde. Finis.

¶ Imprynted at London by Tho. Godfray.
¶ Cum priuilegio.